



EXORCISM, ILLNESS AND DEMONS

IN AN ANCIENT NEAR EASTERN CONTEXT

The Egyptian magical Papyrus Leiden I 343 + 345

Susanne Beck



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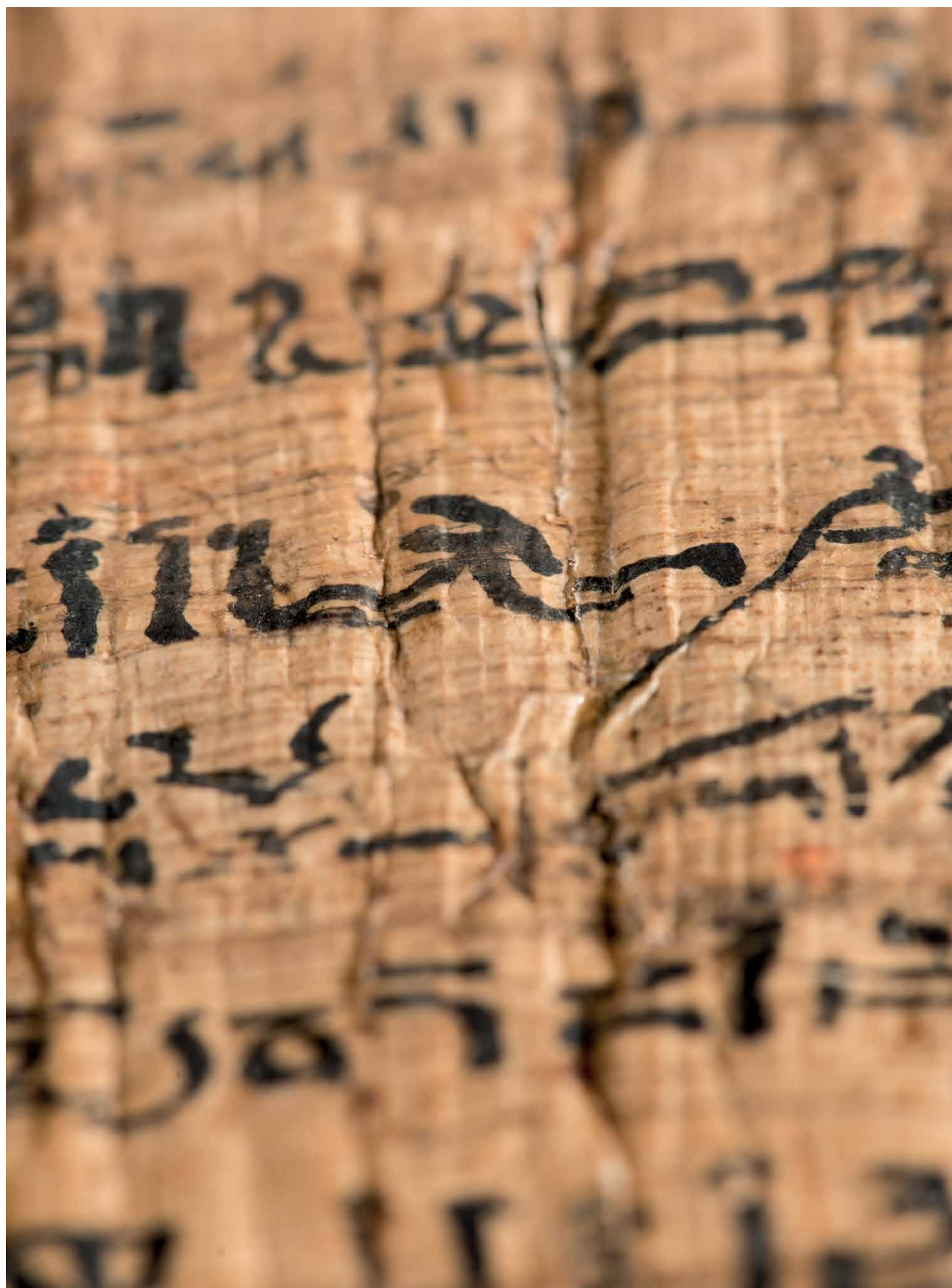
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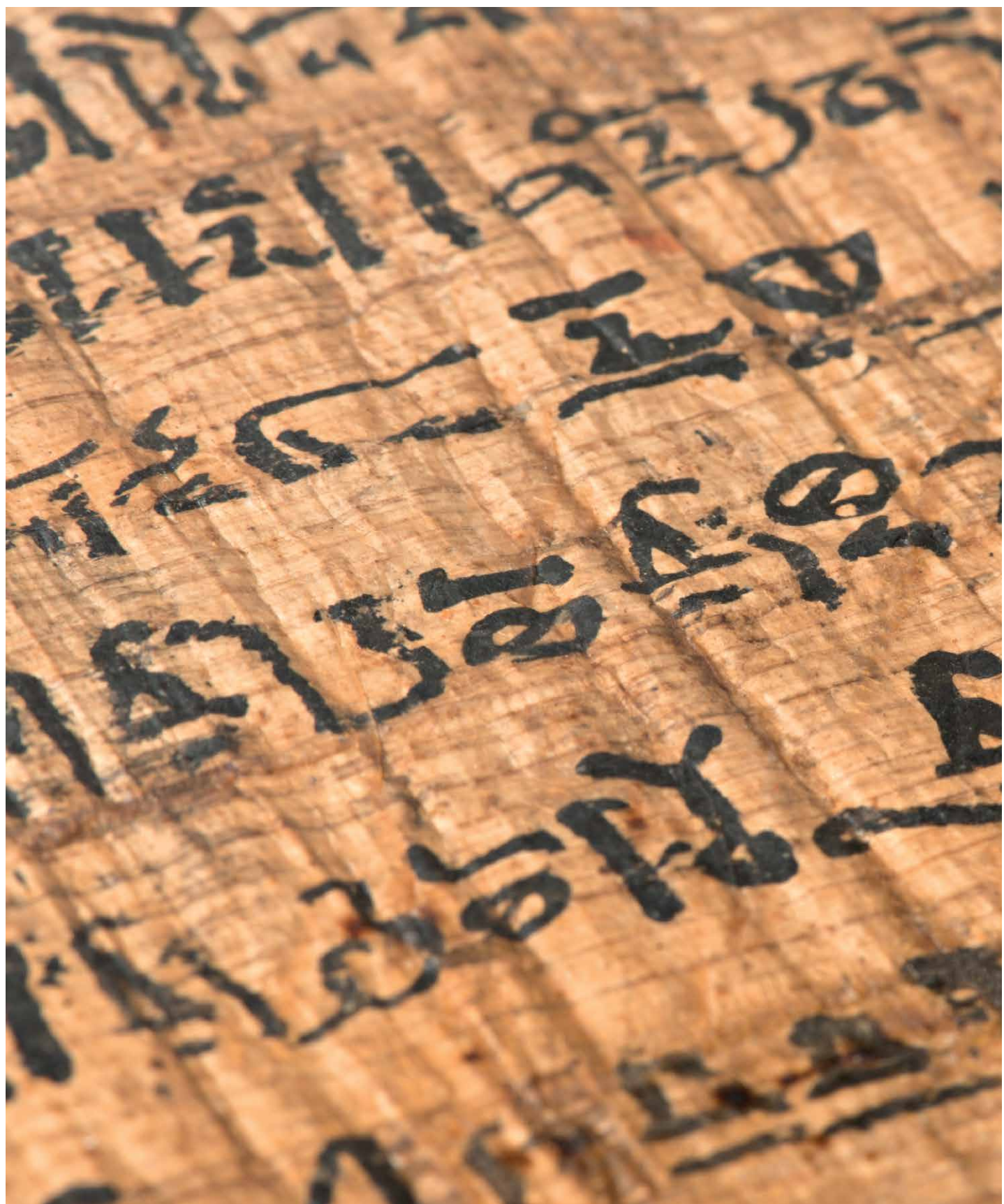
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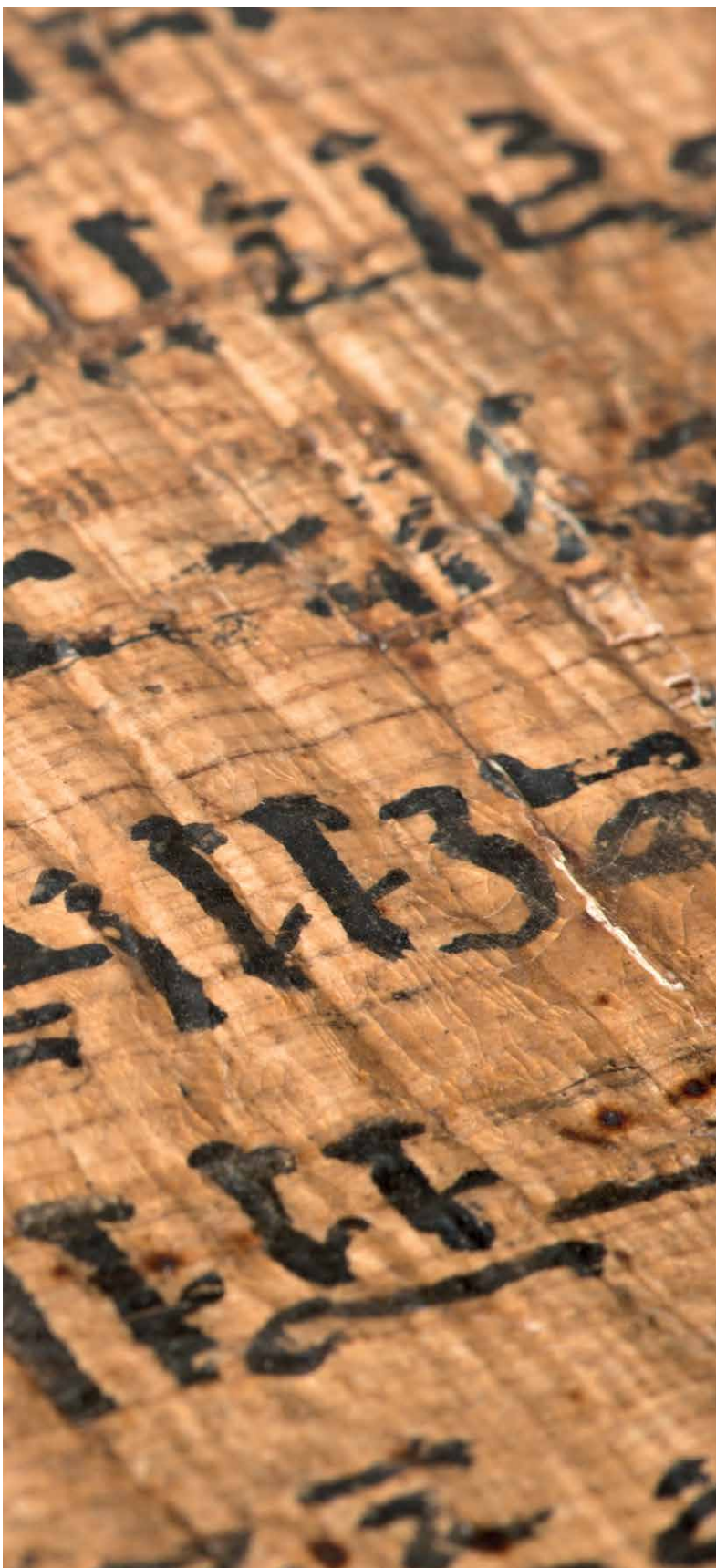
I first had the pleasure of dealing with the extraordinary papyrus Leiden I 343 + 345 during my PhD thesis *Sāmānu. Ein vorderasiatischer Dämon in Ägypten* (Ludwig-Maximilians-Universität, Munich, 2014/2015) under the supervision of Friedhelm Hoffmann, Hans-Werner Fischer-Elfert, Walter Sallaberger and Manfred Krebernik. This manuscript was a major source for the object of my study, the ancient Egyptian disease demon Sāmānu. During the analysis of this remarkable demonic being, it soon became clear that a new edition of papyrus Leiden I 343 + 345 could not be feasibly worked into my dissertation, which focused on an analysis of the Mesopotamian and Egyptian forms of Sāmānu from a modern perspective and the transfer of knowledge from the Ancient Near East to Egypt.¹ Maarten J. Raven and I therefore agreed to give the re-edition the space and time it deserves.² I would like to extend my sincerest gratitude to him for giving me the opportunity to prepare a re-edition of papyrus Leiden I 343 + 345 for the Papers on Archaeology of the Leiden Museum of Antiquities (PALMA) series.

I would also like to thank Katherine E. Davis and Ramadan B. Hussein for their input on Egyptological terminology in English. Last but not least I would like to thank Michael Jumic for proofreading the manuscript.

1 Beck 2015b.

2 For an overview of all previous publications and mentions of the papyrus in the literature, see Chapter I.





PART I

Introduction

Introduction

1. Origin and date

The Leiden magical papyrus I 343 + 345 is kept in the Rijksmuseum van Oudheden, Leiden. The two unequal parts of the manuscript – I 343 and I 345 – were purchased separately. Originally, papyrus Leiden I 343 was part of Giovanni Anastasi's³ collection, and upon its arrival in Leiden it received inventory number AMS 28. It was purchased by the Dutch government in 1828.⁴ The Rijksmuseum van Oudheden's original sale's list states that the manuscript originated in Memphis.⁵ The second segment – papyrus Leiden I 345 – comes from the collection of Maria Cimba,⁶ and it was given inventory number CI 11b. It was acquired in Leghorn (Italy) in 1827.⁷ The origin of papyrus Leiden I 345 is not listed but it is very likely that it comes from Memphis too, as both manuscripts are part of the same papyrus.⁸ François Chabas seems to be the one who established a connection between both objects.⁹ In the *Description raisonnée*, Conrad Leemans wrote that papyrus Leiden I 345 resembles the aforementioned manuscripts, namely papyri Leiden I 343 and 344, both of which hail from Memphis.¹⁰

The handwriting, spelling, language, and content of the manuscript indicate that the papyrus dates to the Ramesside period (19th–20th Dynasty).¹¹

3 For G. Anastasi, see Bierbrier 2012, 19–20, with further references. See Dawson 1949, 158–160.

4 See Bierbrier 2012, 19; Massart 1954, 1.

5 Correspondence with M. Raven (email 08.08.2012). See also Leemans 1840, 112.

6 For M. Cimba, see Bierbrier 2012, 122–123, with further references.

7 Correspondence with M. Raven (email 08.08.2012). According to Leemans 1846–1862, Text II, 63, the manuscript was acquired in 1826.

8 See Massart 1954, 1; Müller 2008, 275. The latter assumes that both papyri – like most of the other papyri in the RMO – come from an archive in Saqqara (Müller 2008, *ibid.*). See also Raven's statement: Raven 2012, 78–83.

9 At least, Chabas mentions that both manuscripts are written in the same hand and contain similar texts: Chabas 1862, 70; Chabas 1902, 142.

10 Leemans 1840, 111–113.

11 It is impossible to narrow down the dating to a single dynasty, because there has been no recent reappraisal for handwritings of the New Kingdom. The attempt to reduce the dating to one of the dynasties with the aid of the *Paläographie der nicht-literarischen Ostraka der 19.–20. Dynastie* (Wimmer 1995, I–II) did not result in a definitive statement.

2. Bibliography

The papyrus is first mentioned in Leemans's *Description raisonnée* (1840), but the manuscript is only briefly described.¹² In the catalogue *Monumens égyptiens du musée d'antiquités des Pays-Bas à Leide*, the manuscript is described and a facsimile is given.¹³ In the same book, Chabas gives a short summary of the papyrus's content.¹⁴ His article was republished several times.¹⁵ According to Massart, A. Massy transcribed and translated papyrus I 345 in 1887, which may be erroneous.¹⁶ In 1925, František Lexa translated parts of papyrus I 345.¹⁷ Alan H. Gardiner and Warren R. Dawson included short translations and references to this text in their publications.¹⁸

The first publication dealing with the entire papyrus and containing a transcription, translation and commentary as well as photographs was produced by Adhémar Massart in 1954.¹⁹ The manuscript's recipes are integrated in H. Von Deines and H. Grapow's *Grundriss der Medizin*, Th. Bardinets *Les papyrus médicaux de l'Égypte pharaonique*, and W. Westendorf's *Handbuch der altägyptischen Medizin*; these works also include short descriptions of the papyrus.²⁰ In more recent times, the incantations and conjurations in the text were translated by M. Müller and partially translated by J.F. Borghouts and H.-W. Fischer-Elfert.²¹ The present author's book *Sāmānu. Ein vorderasiatischer Dämon in Ägypten* deals with the incantation against Sāmānu/Akhu.²²

12 Leemans 1840, 111–113.

13 Leemans 1846–1862, Text II, 63; Leemans 1855, II.16, Pls. XCVIII–CIV, CXXVI–CXXXVIII.

14 Chabas 1862, 62–64, 66–67.

15 Chabas 1901, 5–13, 16–19; Chabas 1902, 135–139, 142–145.

16 This publication cannot be found but is mentioned as: Massy, A., 1887: *Études égyptiennes III, Le papyrus de Leyde I 345*, Ghent.

17 Lexa 1925, 55–56.

18 E.g. Gardiner 1915, 262–269; Dawson 1927, 97–107; Dawson 1934b, 185–188. In the commentaries on specific incantations, spells, etc., references to these articles will be given.

19 Massart 1954.

20 GdM IV.1, 77, 79, 83, 258, 265, 316; IV.2, 76–78, 80–81, 201, 197, 237; V, 132–133, 135, 441, 453–454 (with transcription, translation, and commentary); Bardinets 1995, 231, 475–477 (with translation and commentary); Westendorf 1999, 65–68 (with translation and commentary).

21 Müller 2008, 275–293 (including information on the papyrus, translation, and commentary); Borghouts 1978, 18–21, 102; Fischer-Elfert 2005, 43–44, 135; both with translations and commentary.

22 Beck 2015b, 98–161 (including information on the object, transcription, transliteration, translation, and commentary).

3. Description of the manuscript

The manuscript can be reconstructed to a length of 510 + x cm. The beginning of the papyrus is broken off (papyrus Leiden I 343) and only one third of what is now the first column has been preserved. The manuscript's first lines contain the end of an incantation, so there must have been at least one other column at the beginning. Additionally, the size of the missing parts between the fragments of columns R:XXIII, V:XXI, and V:XXII cannot be ascertained. The manuscript has an average height of 18–20 cm, which is common for the book style in the New Kingdom.²³ The upper and lower edges are torn. Müller claims the manuscript was rolled together with papyrus Leiden I 344, and notes that the state of preservation confirms this.²⁴ The state of preservation in fact does not corroborate this view, as the beginning and end of the papyrus are intact (except for the missing part at the beginning noted above), but the middle is mostly fragmentary.²⁵

The fibres on the recto side run horizontally and those on the verso side run vertically. The recto consists of 28 columns and the verso of 25 columns.²⁶ On the recto, the pages have 12 lines on average, while those on the verso have 11. The average width of the columns is 16.7 cm, but the narrowest column is only 6.5 cm (V:VIII) and the widest column is 34.2 cm (R:XXI).²⁷ A slight tendency for wider columns on the verso can be observed. The papyrus has darkened and the ink has partially rubbed off, especially at the beginning of papyrus Leiden I 343. The surface of the papyrus has a slight sheen, probably due to older conservation treatment.²⁸ The manuscript has been written in beautiful, even handwriting.²⁹ 'Verse points' only appear on the recto, with the exception of

23 Möller 1927, 5; Černý 1952, 8, 16–17.

24 Müller 2008, 275.116; cf. Enmarch 2005, 3–5.

25 For the state of preservation, see Borghouts 1971, 2. Due to its condition, it is impossible to detect the length of the manuscript's pages or to say something about the gluing.

26 The column count follows Massart's edition. For the former names of the columns, see Massart 1954, 3–6.

27 The widest column can also be part of the original inscription, because the phrasing and content do not resemble the other texts.

28 For the state of preservation, see also the table in Appendix II.

29 Chabas remarks that a change in handwriting can be observed in V:VI, but concedes that the content remains similar. The ductus of the rush is indeed thinner, but the scribe's hand is still the same; Leemans 1846–1862, Text II, 68.

Incantation	Recto	Verso	Remarks
1	I1–4	II4–10	<i>s-m-n</i> / <i>ḥ.w</i> are not mentioned, the preceding incantation is against <i>ḥ.w</i> (No. 11); similar, but no duplicates
2	I4–III2	III1–IV8	<i>s-m-n</i> (rt.) and <i>ḥ.w</i> (vs.)
3	III2–IV9	V8–VII5	<i>s-m-n</i> (rt./vs.) and <i>ḥ.w</i> (rt./vs.)
4	IV9–VI2	VII5–VIII12	<i>ḥ.w</i> (rt. ?) and <i>s-m-n</i> (vs. ?)
5	VI2–VIII9	XI, XII, XIII	<i>s-m-n</i> (rt.) and <i>ḥ.w</i> (vs. ?); partially duplicated by oLeipzig ÄMUL 1906 (R:VI2–VII4) and oStrasbourg H. 115 (R:VII6–VIII8)
6	VIII10–X9	XIV, XV	<i>ḥ.w</i> (rt./vs.)
7	X9–XI1	XVI	<i>s-m-n</i> / <i>ḥ.w</i> are not mentioned, but the epithet ‘you that are submerged’ and the Deities-Hathors-Formula are used
8	XI2–14	XVII	<i>ḥ.w</i> (rt.) and <i>s-m-n</i> (vs. ?)
9	XXII1 + x+1–2	–	<i>s-m-n</i> ; originally also part of the verso (?)
10	–	I1–8	<i>ḥ.w</i> ; originally also part of the recto (?)
11	–	I8–II3	<i>s-m-n</i> / <i>ḥ.w</i> are not mentioned, initial <i>k.t</i> suggests an incantation against that demon; originally also part of the recto (?)
12	–	IV9–V8	<i>ḥ.w</i> ; not duplicated, part of the original inscription
13	–	IX1–X2	<i>ḥ.w</i> ; not duplicated, part of the original inscription
14	–	XXII1–3	<i>ḥ.w</i> ; originally also part of the recto (?)

Table 1. Duplicates of the incantations against *Sāmānu*/Akhu.

incantation 13 (V:IX1–X2), which shows verse points on the verso as well. The different incantations, spells and remedies are divided by means of rubra. Usually, the beginning and the cure’s ingredients or the quanta are written in red. The text of the papyrus is positioned upside down on the verso in relation to the recto and is a palimpsest. Incantations 12 (V:IV9–V:V8) and 13 (V:IX1–X2) are written in the same hand and could be part of the original text, since they do not show any signs of palimpsest.³⁰ The ends of the papyrus (on both sides) are left blank,³¹ so that the verso page ends with *k.t* ‘another’.

4. Reconstruction of the papyrus in its original form

For a reconstruction of the manuscript and its original form, see Adhémar Massart’s detailed description³² and the table in Appendix II.

5. Content

The Leiden magical papyrus I 343 + 345 mainly contains a collection of incantations against the ancient Near Eastern disease-demon *Sāmānu* (*s-m-n*) and his Egyptian equivalent Akhu (*ḥ.w*). Usually, *Sāmānu* is addressed on the recto, while Akhu is dealt with in the duplicated incantations on the verso (see Table 1).

The manuscript contains a total of 14 spells against the demon, eight of which are duplicates. Incantations 12 (V:IV9–V8) and 13 (V:IX1–X2) are unique in the papyrus.³³

³⁰ See Massart 1954, 6–7.

³¹ There are approx. 6 cm on the recto and 29 cm on the verso.

³² Massart 1954, 2–6.

³³ See Section I.3 above.

Pages (<i>recto</i>)	Directed against:	Pages (<i>verso</i>)	Directed against:
I1–4 (incantation 1)	<i>s-m-n</i> (?)	I1–8 (incantation 10)	ḥ. w
I4–II2 (incantation 2)	<i>s-m-n</i>	I8–II3 (incantation 11)	ḥ. w (?)
III2–IV9 (incantation 3)	<i>s-m-n</i>	II4–10 (incantation 1)	ḥ. w (?)
IV9–VI2 (incantation 4)	ḥ. w (?)	III1–IV8 (incantation 2)	ḥ. w
VI2–VIII9 (incantation 5)	<i>s-m-n</i>	IV9–V8 (incantation 12)	ḥ. w
VIII10–X9 (incantation 6)	ḥ. w	V8–VII5 (incantation 3)	ḥ. w
X9–XI1 (incantation 7)	<i>s-m-n</i> (?)	VII5–VIII12 (incantation 4)	ḥ. w (?)
XI2–14 (incantation 8)	ḥ. w	IX1–X2 (incantation 13)	ḥ. w and ‘ (blow ?)
XII–XXI (fragmentary)	?	XI–XIII (fragmentary, incantation 5)	ḥ. w (?)
XXII1+x+1–2 (incantation 9)	<i>s-m-n</i>	XIV–XV (fragmentary, incantation 6)	ḥ. w
XXIII–XXV1+x+2 (fragmentary)	?	XVI (fragmentary, incantation 7)	ḥ. w (?)
XXV1+x+2–XXVI2 (conjunction (?) 1)	<i>s.t-ḥ</i> of god, the dead, opponents	XVII (fragmentary, incantation 8)	<i>s-m-n</i> (?)
XXVI7–9 (remedy 1)	a swelling of the feet or any limb	XXVIII–XXI (fragmentary)	ḥ. w (?)
XXVI9–10 (remedy 2)	ditto	XXII1–3 (incantation 14)	ḥ. w
XXVI11 (remedy 3)	ditto	XXII3–4 (conjunction (?) 4)	<i>mn.t nb.t</i> ‘any pain’
XXVI11–12 (remedy 4)	ditto	XXIII1–7+x+1 (conjunction 5)	sore feet/ <i>whd. w</i>
XXVI12–XXVII6 (conjunction 2)	inflammation of the leg (?; <i>sgḏ</i>)	XXIII7+x+1–XXIV	ditto or same conjunction?
XXVII6–XXVIII5 (conjunction 3)	ditto	XXV1–2 (spell 1)	for ‘falling water’
		XXV2–4 (spells 2+3)	ditto

Spells 9 (R:XXII1+x+1–2), 10 (V:I1–8), 11 (V:I8–II3), and 14 (V:XXII1–3) may originally have been part of the recto or verso (spell 9), but have not been preserved as such. Because the beginning of the papyrus is missing, no name is known for this composite manuscript. The various spells usually start with *k.t šn.t* ‘another incantation’ on the recto and *k.t* ‘another’ on the verso. Only R:X9 (incantation 7) is without a superscription, and R:XI2 (incantation 8) begins with just *k.t*. A typical epithet of the demon is ‘you that are submerged’, and the incantations often end with the ‘Deities–Hathors–Formula’ (hereinafter DHF) and remedies. The incantations usually consist of themes which are not common to Egyptian literature. Allusions to Canaanite myths abound.³⁴ Incantation 14 seems to use only genuine Egyptian topics.

Table 2. *Distribution of incantations, spells, and remedies in the papyrus.*

³⁴ See the specific commentaries on the Sāmānu/Akhu incantations below; Beck 2015b, 242–244.

Somewhere between fragmentary columns R:XXII–XXV and V:XXII, the content of the papyrus changes. The remaining conjurations are mainly against inflammations of the legs (2–3), sore feet (5), any kind of pain (4), and the effects of gods, the deceased, opponents, etc. Remedies 1–4 describe a therapy for swelling of the feet or any other limb caused by *whd.w*, and spells 1–2 shall cause the ‘falling of water’ (see Table 2).

6. Language and grammar

The papyrus is mainly written in classical Middle Egyptian – some texts are even pure Middle Egyptian – but the influence of Late Egyptian is obvious in the spellings, the use of words not found in Middle Egyptian, and/or in the grammar. Words that are generally written in Late Egyptian spelling include *wʿr* (R:II6, V:IV2; WB I, 286), *jz.t* (R:IV6; WB I, 26), *bšz* (R:I12, V:II5, V:III7; WB I, 478), *ph.ty* (R:IV12, R:X5, V:VII7; WB I, 539), *nrrw* (V:XXI1; WB II, 277), *swhj* (R:VII2; WB IV, 71), *fzj* (R:VII3, R:IX9, V:V3; WB I, 572), *hwj* (R:III4, 5, IV3, 4, V1, VII4, IX5, 10–11, XI13; V:II5, 7, V10, VI1, VII1, 9, XIV2, XVIII1, XX2; WB III, 46–48), *mʿz.t* (R:IX8; WB I, 186), *šnw* (R:XXIX+2; WB IV, 495), *šrj* (V:V5; WB IV, 523), and *mr.w* (R:IX13–14, V:III2; WB V, 382–383). The *t*-ending is usually omitted in infinitives and participles. To a certain extent, typical Late Egyptian words are used, such as the negations *bn* (V:XXV1) and *bw* (V:IV10) and the adverbs *r-bnr* (R:II7, V12; V:IV2.3, VII2, XV1, XVIII1) and *dy* (V:VII1.2). Examples of Late Egyptian grammar include the use of the suffix *=w* for the third person plural (R:VII6.7, V:VII1, V:XII1), the Late Egyptian participle *j:dd* (V:V7) and the aforementioned negations *bw* and *bn*. In general, the definite article (*pz*, *tz*, *nz*) is frequently used and the construction *pz n.ty* etc. appears often. The construction *jw=f hr sdm* is widely used, and seems to have replaced the older *sdm=f* and *sdm.n=f*. It is not always possible to tell whether it is used as a Middle Egyptian adverbial clause, a ‘narrative’ clause or – depending on the context – a virtual relative clause. In a few cases, one

finds a Late Egyptian first person present clause (R:V11, V:IV2). The periphrastic construction with the verb *jrj* is common in the papyrus. On the whole, a somewhat greater preference for Late Egyptian words and grammar can be noted on the verso.

7. Importance of the text

The disease demon *Sāmānu* (*s-m-n*) and his Egyptian equivalent *Akhu* (*ʿh.w*) are only known from a handful of other incantations and remedies, most of which date to the New Kingdom. The oldest attestation of *Sāmānu*/*Akhu* in Egypt is preserved in papyrus BM EA 10059. This manuscript dates to the 18th Dynasty and contains two different spells: one against *Sāmānu* (R:VII6–7) in a foreign language and one against *Akhu* (V:XIV1–7) in Egyptian – which, surprisingly, are written on different sides of the papyrus. Thus it is not clear whether *Sāmānu* really corresponds to *Akhu*, as in papyrus Leiden I 343 + 345.³⁵ Only one spell in papyrus Leiden I 343 + 345 (incantation 5) is repeated in other Egyptian texts: ostrakon Leipzig ÄMUL 1906³⁶ and ostrakon Strasbourg H.115.³⁷ The former replicates the incantations at the beginning (R:VI2–VII4) and the latter repeats the end of the spell (R:VII6–VIII8). Another spell against *Akhu* is preserved in papyrus Leiden I 348, which dates to the 19th Dynasty (R:XII7–11).³⁸ The themes used in this incantation are genuinely Egyptian. Papyrus Chester Beatty VI recto (papyrus BM EA 10686) contains two remedies against *Akhu* (R:VI8–11): ‘manual of all remedies of medicine: remedy to repel *Akhu* on the anterior trunk, to treat his sides.’³⁹ *Akhu* is mentioned as a potential cause of death in papyrus Turin 1996 (V:II9, 20th Dynasty).⁴⁰ In the oracular amuletic decree papyrus Turin 1983, both *Sāmānu* and *Akhu* are mentioned (V:29–31). They form

35 See e.g. Leitz 1999, 63, 80, Pls. 32, 39; Beck 2015b, 93–98, 247–248 with further references.

36 See Černý/Gardiner 1957, I, 5, 30, Pls. CXIV3, XIV5, XIVa5; Beck 2015, 126–140.

37 See Koenig 1997, 10, Pls. 50–52, 117; Mathieu 2000, 248–249; Müller 2000, 280–281; Beck 2015b, 127–140.

38 See e.g. Borghouts 1971, 26, 125–129, Pls. 12–12A, 29; Beck 2015b, 162–164 with further references.

39 See e.g. Gardiner 1935, I 53–54, II Pls. 31–31A; Beck 2015b, 164–165 with further references.

40 See e.g. Roccati 2011, 30–33, 171–172; Beck 2015b, 166–167 with further references.

a group with other skin diseases, but they appear in different sentences, so it is not clear whether Sāmānu still equals Akhu in this manuscript.⁴¹ The most recent attestation dates to the early Ptolemaic Period. Amazingly, in this amulet Akhu is said to afflict the bones (papyrus Cologne 3545).⁴²

As the syllabic writing of his name clearly shows, Sāmānu is foreign to Egypt. This demon is well known from numerous texts from Mesopotamia, including incantations in Sumerian and Akkadian and bilinguals, remedies, lexical lists, and astronomical diaries. In Mesopotamia, the demon could afflict gods, men, animals (sheep, cattle, asses), and plants (rust/fungus and pests), as well as rivers.⁴³ In Egypt, as the texts show, he is only attested as a human disease. Sāmānu is clearly a kind of skin alteration or skin disease in Mesopotamia – and probably in Egypt too.⁴⁴

It is remarkable that the incantations against Sāmānu/Akhu in papyrus Leiden I 343 + 345 contain numerous allusions to Canaanite myths and legends, *e.g.* the Baal Cycle and the Legend of Keret. Often it is not clear whether the texts refer to Baal or Seth, so the term ‘weather god’ is used in the translation, in line with a suggestion from M. Müller.⁴⁵ Alongside the weather god, who appears as the main opponent of Sāmānu/Akhu, and of course the Egyptian deities, Canaanite deities play a major part in the incantations: Reshep (R:XI13–14, R:V6), Anat (R:III12, R:VI11), Astarte (R:VIIIx+1), Ishkhara (V:II2), and the moon god (‘the god above’) (R:II11/V:IV6, R:V56/V:VIII2). Some deities are only attested in papyrus Leiden I 343 + 345: Nikkal (R:V6/V:VIII3, R:IX12), Shala (V:XVII1), and Adamma (R:V7/V:VIII5). Certain beings and themes cannot be identified, but are clearly not genuinely Egyptian, *e.g.* the demonic Dhr and Nkphn/Pksn (*D3-h3-r’ hn’ Nkp-h3w-n3/Pw-k-s3w-nj3*, R:II8/V:IV4), Mrj (*M’w-r’-j3*, R:VI7), Mšr (*m’-šr*, R:III3/V:V9), Tmkn (*t3-m’-n3-k3*, R:III4/V:V10), and Jbsn (*jb(w)-sw-n3*, R:III5/V:V10–11). The same can be said of subjects like ‘the dry land/desert will drink you (= Sāmānu/Akhu). The dry land/desert has drunken you’, ‘the poisons of deity X are against you’, and the DHF. Even if the demon, the gods (though not all of them), and the themes used in the incantations are not typically Egyptian, the structure, language, and methods are characteristic of Egyptian spells, hence the use of historiologiae, rhetorical questions, and analogies (Horus as patient, magician as god X, magician’s assignment of his spell to a god/goddess, deification of the body/‘*Gliedervergottung*’).⁴⁶

It is remarkable that ‘foreign deities and subjects are only used in the incantations against Sāmānu/Akhu. The other conjurations, remedies, and spells are *really* Egyptian. Furthermore, the rear part of the papyrus focuses on swelling and inflammation of the legs or feet, which leads one to wonder if there was a reason for collecting these spells in one composite manuscript.

41 See Edwards 1960, I 57–61, II Pls. XXa–XX, XXIa–XXI; Beck 2015b, 167–168.

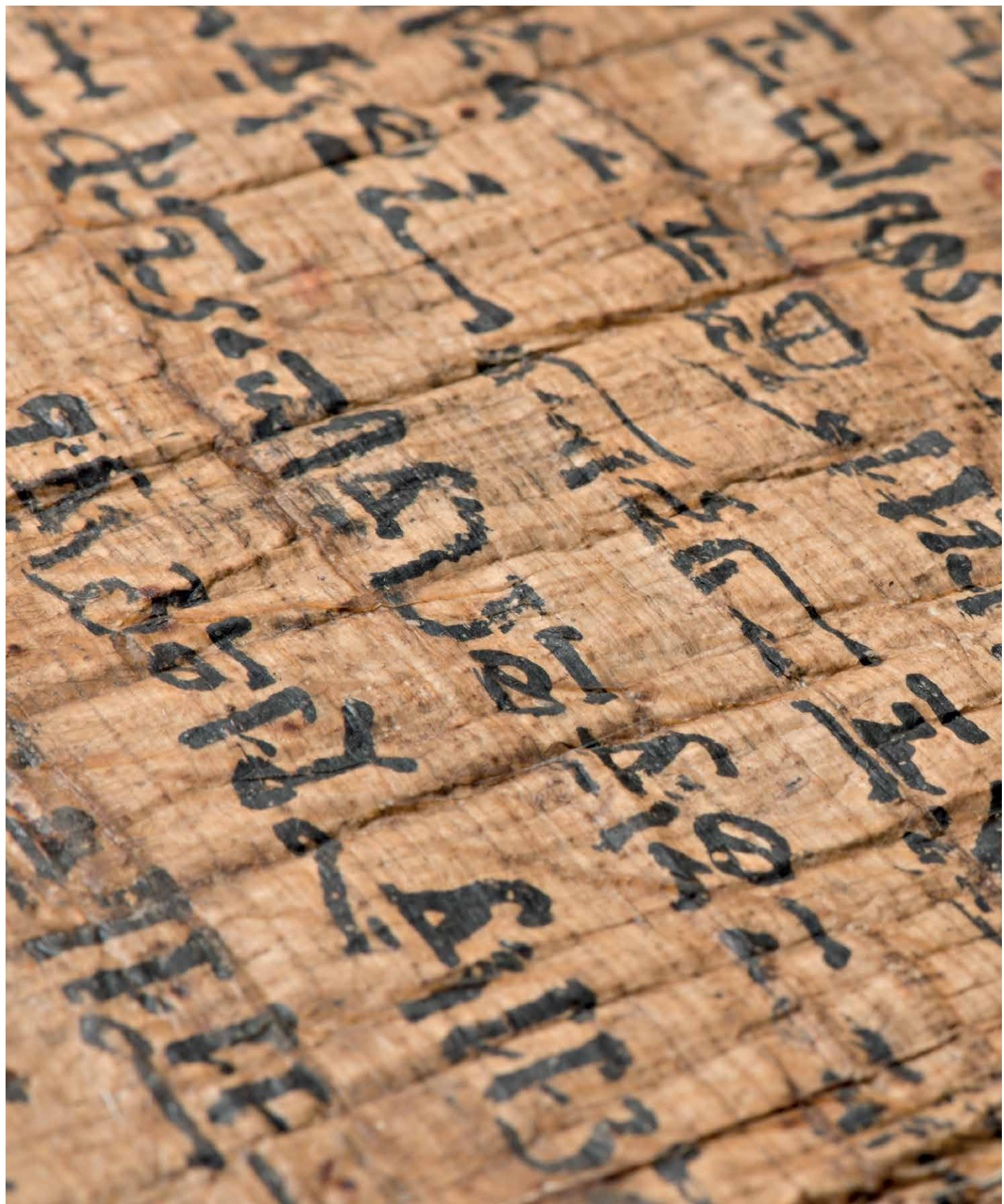
42 See Kurth 1980, 9–53, Pls. I–III; Fischer-Elfert 2015, 174–208; Beck 2015b, 168–169 with further references.

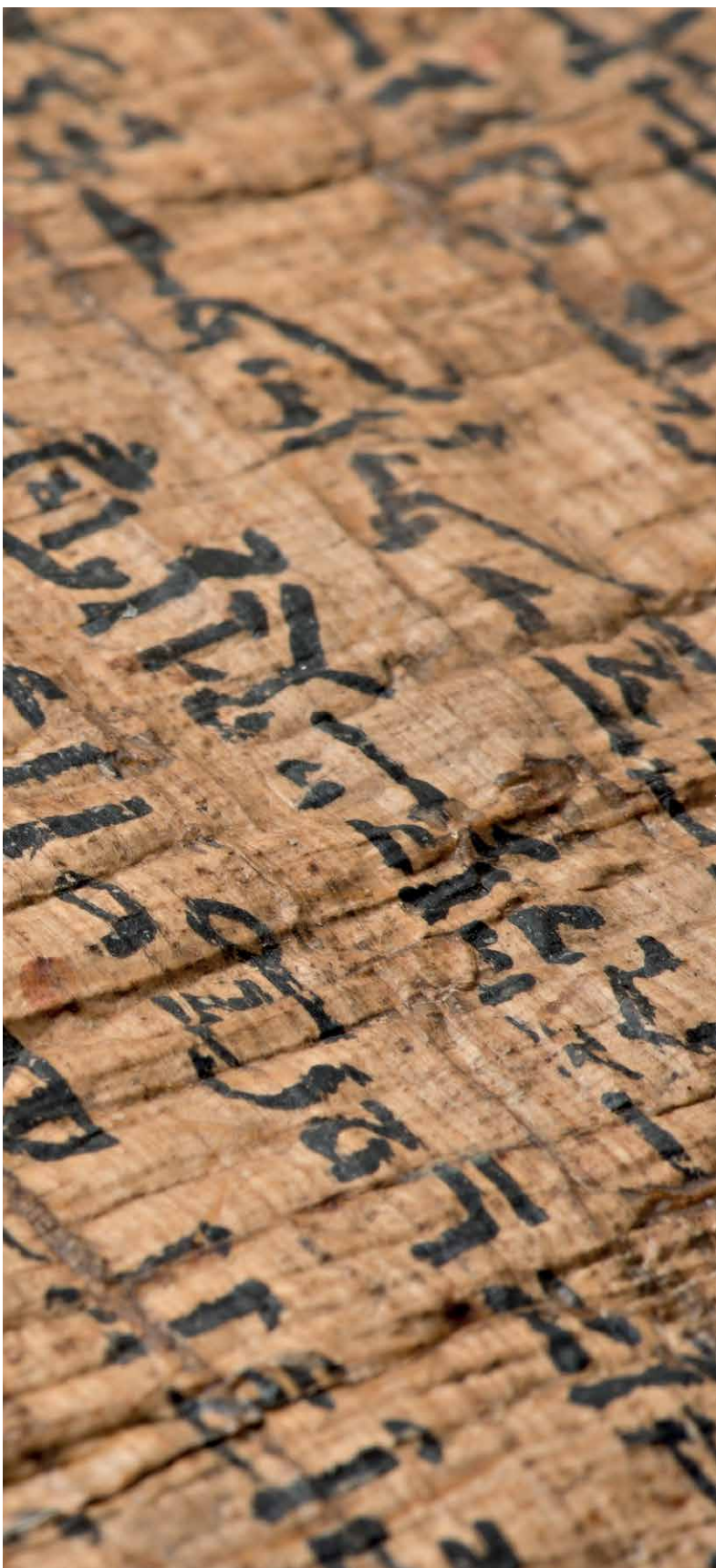
43 See Beck 2015b, 171–208.

44 The disease could probably be identified with cutaneous leishmaniasis, impetigo contagiosa, furuncle and erysipelas with some limitations; see Beck 2015b, 182–193; Beck 2016c, 33–46. Whether the demon covers the same potential ailments in Egypt as in Mesopotamia is not clear.

45 Müller 2008, 276–277.

46 See Beck 2015b, 246; Beck 2015a, 94–100, which compares the Mesopotamian and Egyptian incantations against Sāmānu.





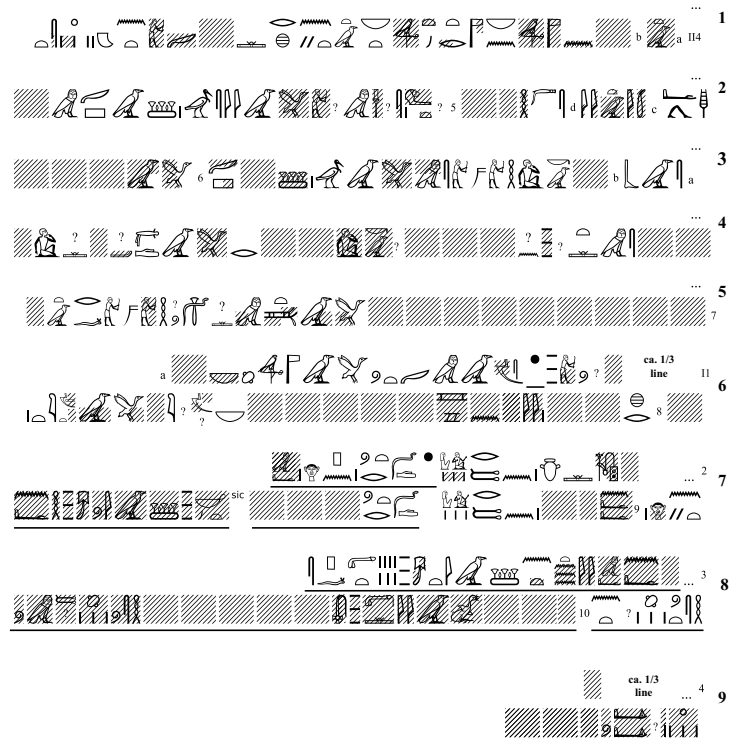
PART II

Text with transliteration,
translation and
commentary

Text with transliteration, translation and commentary

1. Incantation 1 (R:I1–I4/V:II4–II10)

In the first incantation neither Sāmānu nor Akhu is mentioned. On the verso, however, the incantation follows an incantation against Akhu (incantation 10; V:I1–8), so one may assume that this spell was directed against the demon as well. Due to the fragmentary state of the papyrus, the content is difficult to interpret. On the recto, only the last three lines have been preserved. It should be noted that the incantations resemble each other but are not true duplicates.⁴⁷



R:I approx. 1/3 of the line is missing; 1a traces could fit *mꜣꜥ.t*; V:II4a–b not visible any more; 4c–d according to Gardiner, a ‘mere guess’, traces match his suggestion; 5a–b group difficult to read due to sticky tape.

⁴⁷ See Massart 1954, 49.

Transliteration

Recto			Verso		
1		<i>not preserved</i>	4		<i>t3 [...] n ntr nb n ntr.t nb.t t3 n.ty rh [...] n.t hmt st</i>
2		-//-	4-5		<i>h^c[.tj t3]y=s mh[.t m] h3.t=s [sh]m [p]zy=s b(3)š3 m [...]</i>
3		-//-	5-6		<i>s3b [...] k3 hwj=s [m p]3 b(3)[š3] p3 [...]</i>
4		-//-	6		<i>[...]sm.wt n [...] k3 [...] r [p]3 šd [...]</i>
5		-//-	7		<i>[...] p3 tm w(3)d hwj r=f t3 [...]</i>
6	11	<i>[...] ° sm3(m) tw p3 ntr nb [m3^c.t²]</i>	7-8		<i>hr [...] y[m]n [...] nb m3[^c.t] p3 m3^c.t(j)</i>
7	12	<i>[... s:n^c] jb n(.j) r(m)t° dd.tw r' pn hr m[y.t ...]</i>	8-9		<i>n.ty hr <s:> [n^c jb] n(.j) r(m)t dd.tw r[' pn ... k.wt š3j.w hn^c]</i>
8	13	<i>[hn^c my].t n.t š3j.w(t) 7 t3.y pfs[.w]</i>	9-10		<i>hs(w){.t} n.t² [... š3j.w] t3.y.w pfs(.w) [... hs(w) t ... mw]</i>
9	14	<i>[...]</i>	10		<i>[dd.w ...]</i>

Translation

- 1 The [...] for every god (and) for every goddess, she who knows [...] of copper. She
- 2 has stood up, her fea[ther (?) in] front of her. Her axe exerts power over [...]
- 3 She shall strike [with th]e ax[e ...]
- 4 the (?) [...] May [...] the reciter (?) [...]
- 5 [...] the unfruitful one who strikes against him the [...]
- 6 (rt.) [...] the god, lord of truth (shall) kill you [...]
- 6 (vs.) fall (?) [...] Se[a ...] lord of tru[th ...] the righteous one,
- 7 who pleases the heart of men. This spell is to be said over uri[ne] of pigs and
- 8 urine/dung of seven boars, to be cooked [...] dung [...]
- 9 [...] to be placed [on it/him].

Commentary

1 V:II4: Massart 1954, 104.1 and Müller 2008, 289, suggest that *k.t* ‘another’ was written at the end of line 3. Theoretically there is enough space at the end of that line, but the papyrus seems to be blank. Perhaps the manuscript was intensively rubbed off there. A new incantation begins in line 4 because a recipe ends in the previous line. — V:II4 *t3* [...]: It is not clear what term comes next. Massart 1954, 104.3, proposes *hn.wt* ‘mistress’ as a restoration, similarly Müller 2008, 289. The feminine article implies that a word in the feminine follows, as does the adverbial clause with the pronoun *st* and the feminine ending of the stative, which seems to refer to *t3*.

1–2 V:II4 *st h^c[.tj]*: This is a rare appearance of the Late Egyptian first present clause in the manuscript. For the pronoun, see Černý/Groll 1984, 32–33 and Junge 2008, 118.

2 V:II4 *mh[.t]*: Perhaps *mh* can be restored to *mh.t* ‘feather’ as in R:IV5/V:VII12 and V:XXII1. See the translation in WB II, 123.6. Massart 1954, 104.5, suggests the restoration

mḥn.yt ‘encircler (the Uraeus)’ (WB II, 129.3–6). Müller 1954, 289.199, cautions against certainty regarding the specific lemma because only *mḥ* has been preserved. The preposition *m* can be assumed to have stood at the end of the line so that *m-ḥz.t* could be constructed with the next line. — V:II5 *bšz* ‘axe, chisel’: See Hoch 1994, 110–111, for the term. According to Gardiner 1947, I, 69*.169, this tool is used for chipping rather than cutting. He points to papyrus Turin 138.4 (Pleyte/Rossi 1869, II, Pl. 138), where a head injury is inflicted by a *bšz*. — [*sh*]*m ... m*: For usage with cutting instruments, see WB IV, 248.2. The *shm*-scepter looks a bit odd in hieratic, but the other signs are clear, see Massart 1954, 104.7.

3 Massart 1954, 105.10, suggests restoring [*r*] at the end of the line. The verb *ḥwj* can also be constructed with a direct object, see WB III, 46. — V:II6 *pz* [...]: Massart 1954, 105.10, proposes restoring *ḥ.w* after the definite article. The traces on the papyrus do not accurately match *Sāmānu* or *Akhu*.

4 V:II6 *šd*: This could also be translated as ‘saviour’ (WB IV, 463.10–11).

6 V:II8 [...] *y[m]n*: See incantation 4 (below § 4) line 5 for this unusual spelling of the word ‘sea’. — V:II8 *nb m3[‘.t]*: Massart 1954, 105.14, suggests restoring [*p3 nfr ntr*] ‘the good god’ as the preceding phrase.

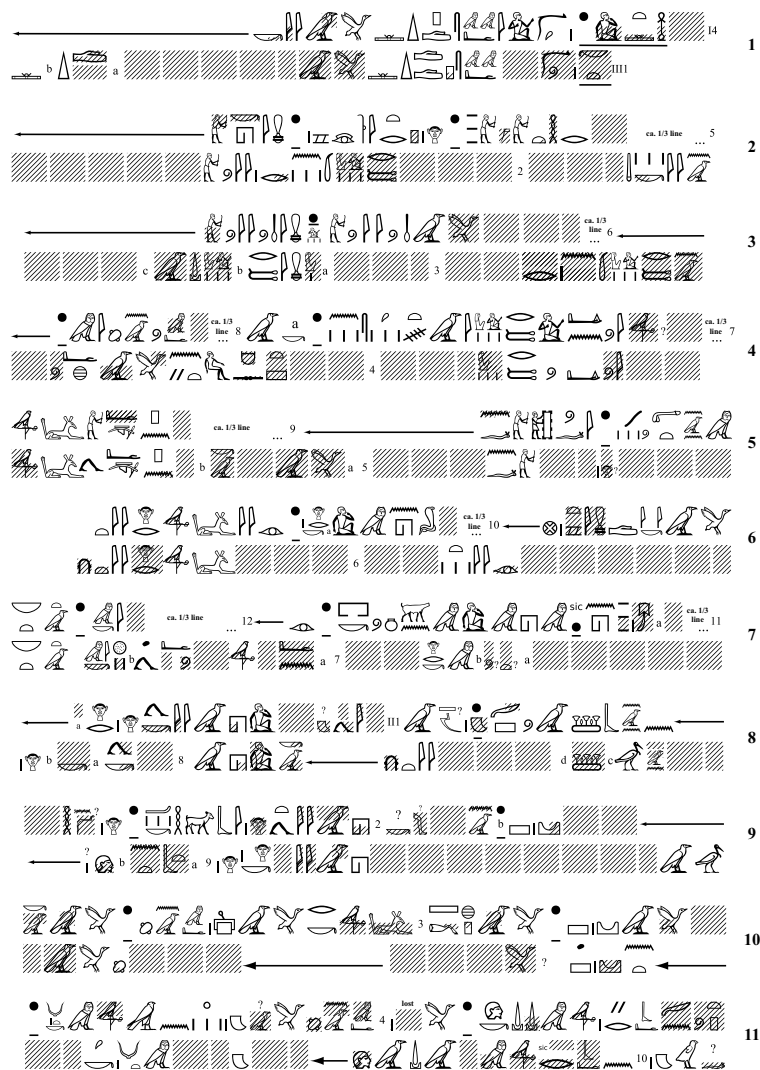
7–8 R:12–3/V:II8–10: Urine is used on the recto, while excrement is specified on the verso. In Egypt, urine was used in bandages, ophthalmic agents, incense materials, ointments and enemas (GdM VI, 235–237; Nunn 1996, 149). The use of animal urine is rare; see GdM VI, 236–237, which refers only to the urine of a dun ass and does not mention the urine of sows and boars. Urine contains, among other things, urea, enzymes, hormones, water, and metabolic and surplus products from the body (Krebs 1942, 19–20; Höting 1997a, 64–68; Thomas 1999, 110–111; Pschyrembel 2011, 825, table (*Harn*)). The curative effect of urine is mainly due to urea and hormones. Urea smoothes the skin and supplies it with moisture; it is antimicrobial and antipruritic (Krebs 1942, 33, 85; Höting 1997a, 67–68; Höting 1997b, 18–19; Thomas 1999, 183; Györy 2002, 54; Pschyrembel







2011, 828 (*Harnsäure*)). Some of the hormones found in urine, for example corticosteroids, are anti-inflammatory and inhibit allergies (Krebs 1942, 19, 26; Höting 1997a, 64–68; Höting 1997b, 20–23). Urine is traditionally used in cold and warm compresses for treating skin alterations, wounds, sunburns, ulcerations and mycosis in general (Krebs 1942, 96; Höting 1997a, 90–92, 166–171; Thomas 1999, 67, 108–110). The specific composition of the urine depends on various factors, i.e. nutrition, health, and environment. No information is available for animal urine; see Höting 1997b, 109–111; Thomas 1999, 27–29. The statements here are based on human urine. Faeces were used for topical as well as internal therapies in Egypt, but the focus was definitely on topical treatments such as bandages and ointments (GdM VI, 353–362; Nunn 1996, 149, 220). The *Dreckapotheke* has played a part in medicine since time immemorial. It is commonly used in analogical treatments (Goede 2006, 8–14; Koltal/Schwarzmann-Schafhauser 2000, 143–145; Sipos *et al.* 2004, 211). Faeces contain approximately 75% water and 25% solid matter, of which 30% is mixed with bacteria, 15% is inorganic matter, and 5% is fats. Glucocorticoids, hormones, enzymes, and various vitamins can also be detected. Of course, faeces contain waste products, which are toxic. The enzymes in faeces are supposed to enhance the curative effects of ointments. Parts of the bacteria, specifically their metabolic products, enable faeces to function as an antibiotic and possibly also as an antimycotic. Excrement burns well due to high levels of fats and raw fibres, and is therefore often used in incense. At the same time, the smoke has narcotic effects due to sulphuric substances. See Westendorf 1992, 259; Sipos *et al.* 2004, 212; Pschyrembel 2011, 1115 (*Kot*). The statements here are based on human faeces.

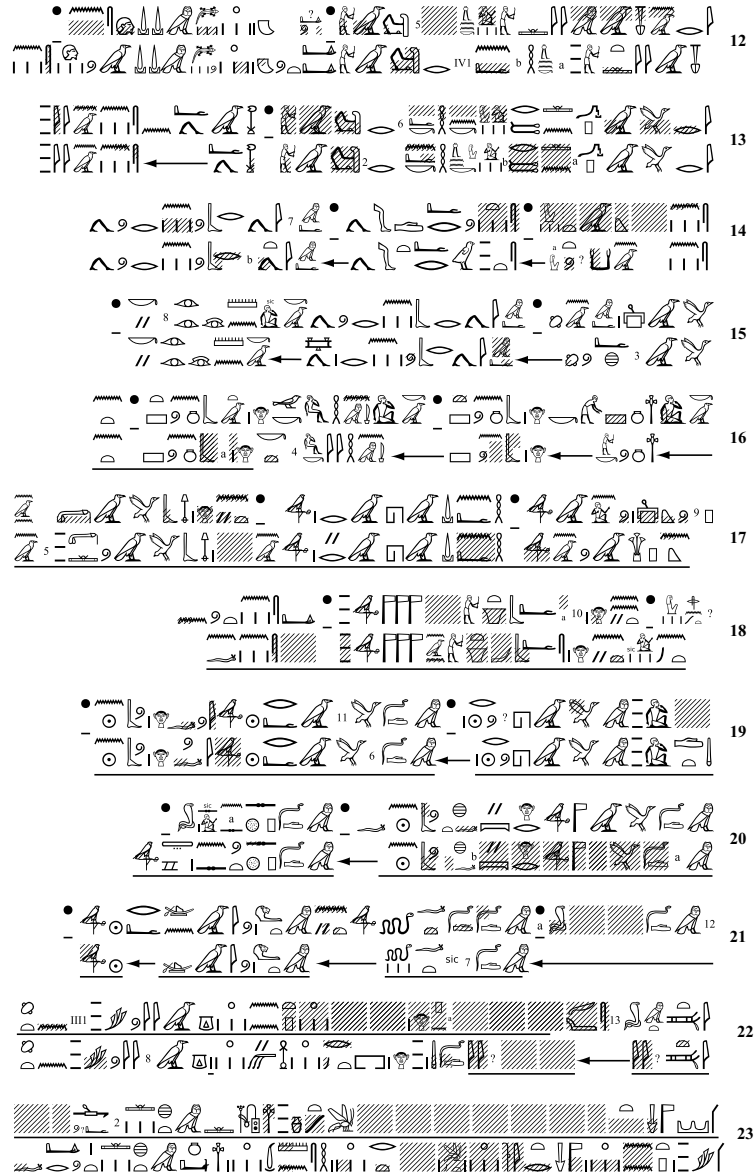
8 V:II9 [*šzj.w*] *ṯzy.w*: lit. ‘masculine pigs’. For general information on swine, see Hopfner 1913, 61–62; Dawson 1928, 597–608; el-Huseny 2006; Volokhine 2014, 233–238, especially 234–235. For special properties of the number seven, see Sethe 1916, 33–37; Dawson 1927, 97–107; Goyon 1985, 185–188; Kees 1987, 158–159; Rochholz 2002, 200–201.

2. Incantation 2 (R:I4–III2/V:III1–IV8)

The incantation's beginning is severely damaged. The spell is directed against Sāmānu on the recto and against Akhu on the verso. At the beginning, the magician asks for strong words to utter. The weather god then fights the demon, smashing his dwelling and eventually dispersing his companions. Then Sāmānu/Akhu is blinded, and a strange episode with two otherwise unknown deities (*Nḫpḥn/Pḫsn* and *Dhr*) follows; they deflower the maidens and emasculate the gods. The incantation ends with a recipe for a bandage. In several parts of the spell there are tangible allusions to Canaanite myths.



R:I7a traces are visible above  and , remains of the palimpsest; 10a  under the line; 11a Gardiner reads ; R:III1a traces; 1b verse point and  no longer visible; V:III1a–b traces of palimpsest above the line; 3a or ; 3b–c barely legible; 5a–b barely legible; 6a–b no longer legible; 7a no longer legible; 7b 11 no longer legible; 7c–d no longer legible; 8a–b barely visible; 9a–b no longer legible.



R:II10a if ; 11a or ; 12a verse point no longer visible; V:III10a under the line; 10b no longer legible. R:II13a extremely faded. V:IV1a-b traces; 2a or ; b almost rubbed off; 4a almost rubbed off; 6a-b only traces are visible.


Recto			Verso		
1	l4	[k.t] <u>šn.t</u> ° ns=j jmm spd pzy=k	III1	<u>k.t</u> ns[=j]jmm spd{d} p[=k]y=k ... jmm] [sp]d[<u>d</u>]	
2	l5	[...] r ⁽²⁾ [h]w.t° hr p{t}tj° mj kh	III1-2	nzy=k md[w.wt ...] r(m)t.w tnr(y).w [...]	
3	l6	[...]{p}<n> z hrw.y.w° mj hrwy.w	III2-3	n[=] r(m)t tnr[y.w ...] mj r(m)t d[=]...	
4	l7-8	[...] jw dj n=j r(m)t j[=]wt=sn° k[=] [...] s[=]m°w-n[=]j m°	III3-4	[...] jw dj(w) <n=j> r(m)t [...] s[=]t-hmz n.ty p[=] h.w [jm] ^(?)	
5	l8-9	m n[=] n(.w) mt.w° jw=f kd n=f [...] [k[=] pn° Sth ^(?)	III4-5	[... hr kd] n=f [...] p[=] [...] k[=] pn° Sth ^(?)	
6	l9-10	pzy=k d[mj.t ...] nhm(.w) hr=k° jr.y Sth ^(?) hr.yt	III5-6	[pzy=k dmj ...] jr.ywt [...] jr] Sth ^(?) hr.y[t]	
7	l11-12	[m[=]j.w nh{°}mhm(.w) m-hnw=k° jr [...] jm=k° t[=] nb.t	III6-7	[...] tw m-hr=k [...] °n[...] °[w] zp-sn jm=k t[=] nb.t	
8	l12-III1	n(.t) n[=] n(.j) bš[=]w)° šm[=] [...] j[...] k[=] h[=]y=k hr hr=k[=] [?]	III7-8	[n(.t) n[=] n(.j) b[=]š[=] [...] hr.yt k[=] h[=]y[=]k [hr]=k hr	
9	l11-2	[hr tbn.t n.t] d[=]w° [n]z [...] ^{D56(?)} <jr>=k] h[=]y.t hr jbh.w=k° hr nd[h].t=k hr ^(?)	III8-9	b[=] [...] h[=]y[=] hr=k hr [tbn.t]	
10	l12-3	[...] p[=] d[=]w° p[=] hpš Sth ^(?) r=k p[=] s[=]m°-n[=]° p[=] k[=]	III9	n.t d[=]w p[=] [...] p[=]	
11	l13-4	tp(w) n(.j) B°yr' m d[=]d[=]k° p[=] s[=] m°-n[=] p[=] hmt n(.j) hr.w m wp.t=k°	III9-10	[...fw n(.j) B°[y]r m [d]d[=]k° [...] hmt [...] m wp.t=k	
12	l14-5	jr n[=] zm[=]m{m}.yw jn.n=k [hn°=k r] °h[=] d[=]j[=]t]w hmt °š[=]z(.w) m d[=]d[=]z=sn°	III10-IV1	[jr n[=] n.w] zm[=]m.yt jn.n=k hn[°] <=k> r °h[=] dd.tw hmt °š[=]z(.w) m d[=]d[=]z.w=sn	
13	l15-6	jr p[=] stp(.w) n(.j) r(m)t [jn].n=k h[n]°=k r °h[=]z[=]° h[=]z°n=sn nzy(w)	IV1-2	jr p[=] stp(.w) [n.j] r(m)t [jn].n=k hn°=k r [°h]z[=] h[=]z°=sn nzy(w)	
14	l16-7	=sn [n[=]k[=]wt° st w°r(d)(.w)° mj r-bnr	IV2	=sn n[=]k[=]wt st w°r(t)(.w) mj(.t) r-bnr	
15	l17-8	p[=] s[=]m°-n[=]° mj r-bnr k[=] <k[=]> mn jr.tj=ky°	IV2-3	p[=] °h.w m[j](.t) r-bnr k[=]mn jr.tj=ky	
16	l18	k[=] nd=k hr bnw.t° k[=] nmh=k hr t[=] bnw.t° n.t	IV3-4	nd(w)=k hr bnw <.t> nmh(y)=k {k.t} hr bnw <.t> n.t	
17	l18-9	Pw-k-s[=]w-nj[=]° hn° D[=]z-h[=]z-r'° n.ty hr wb[=] n[=] n(.j)	IV4-5	<u>Nkp-h[=]z-w-n[=] hn° D[=]z-h[=]z-y-r'° n[=] n.ty]</u> <u>wb[=]z(w){.w} n[=]</u>	
18	l19-10	rwn.wt° n <[=] > n.ty hr [s]°b.t [n[=] n.j] ntr.w° d[=]j=sn tw n	IV5	<u><rn> n.wt n.ty hr s°b.t n[=] n(.j) ntr.w [d[=]j]=sn</u> <u>n={f} <=k></u>	
19	l110-11	[mdw.]wt m p[=] hrw° m-dd p[=] R°(w) jw=f hr wbn°	IV5-6	<u>md(w).wt m p[=] hrw m-dd p[=] R°(w) jw=f hr wbn</u>	
20	l111	m-dd p[=] ntr hr.y hft wbn=f° m dd Zp-nz-{z} <t[=]>	IV6	<u>m-dd p[=] ntr hr.y hft wbn <=f> m-dd</u> <u>Zp.tw-n-z-t[=]</u>	
21	l112	m dd [...]° m-dd d[=]d[=]t n.ty m-h[=]z.t wj[=] n(.j) R°(w)°	IV6-7	m-dd <dd>f.{w}t m-h[=]z.t wj[=] R°(w)	
22	l112-III1	Jtm.t s[k] [dd.tw r' pn hr ...] tpnn g[=]y.w n(.j) wh[=]z.t	IV7-8	<u>Jtm[.t ...] y [...] y [dd] md(w).w hr pr.t-šn(y)</u> <u>l g[=]y.w n(.j) wh[=]z.t</u>	
23	l111-2	<u>sntr [...] bj.t nd(.w) s:n° m (j)h.wt</u> <u>w°(t) [dj.w r=f]</u>	IV8	<u>l tp[nn] l sntr l bj.t l [d[=]z]r.t l hsmn l nd(.w)</u> <u>m (j)h.wt w°t dj.w r=f</u>	

Translation

- 1 [Another] incantation/Another: O my tongue, let your [utterance ...] be sharp,
let your speech
2 be sharp [...] to [stri]ke upon the battlefield so as raging [...] strong people
3 [...] {the (*sing.*)}<the (*pl.*)> enemies/strong people, so as enemies/people [...]
4 [...] The people flee from me. [...] the [...] the dwelling place in which Sāmānu/
Akhu is,
5 within the vessels. He builds himself [a town (?) ...]. The weather god shall
6 destroy your town! [...] made [...] rejoices at you. The weather god shall spread
terror.
7 [Li]ons which roar inside you. It (?) makes [...] in you twice. The mistress
8 of axes is wandering (?) around. [...] You shall fall upon your face.
9 [...] You shall [fall (?)] upon your teeth, upon [your] tu[sks ... upon (?)] the top
10 of the mountain! Seth's *khopesh* is against you, o Sāmānu/[o Akhu]. The
11 *ketep* of Baal is in your head, o Sāmānu/[o Akhu]. Horus' copper is in your vertex!
12 As to the band whom you have brought with you to fight: in their heads, much
copper shall be given.
13 As to the choicest of people whom you have brought with you to fight: they
abandoned
14 their trulls (?). They have fled. Come out,
15 o Sāmānu/o Akhu! Come out! Both of your eyes shall be blinded!
16 You shall grind on a millstone. You shall slave on the millstone of
17 Pksn/Nkpsn and Dhr who deflower the
18 maidens (and) who emasculate the deities. They give you
19 words during the day (so as) Re says (when) he is shining,
20 (so as) the god above says while he is shining, (so as) Zepnesta says
21 (so as) [*a goddess*] says, (as) the serpent says which is in front of Re's barque,
22 Iremet who strikes (?) [...] Words to be said over [...] cumin/pine nuts (?), 1
nutgrass (?) of the oasis (1)
23 incense/cumin, 1, [...] /incense, 1, honey, 1, [...], (1), natron, (1), to be ground
(finely) to a mass, to be applied to him/it.

Commentary

1 (R:I4/V:III1): According to Müller 2008, 278–279.138, the gap after *pꜣ[y=k ...]* is too big for the simple sequence of two consecutive requests on the verso that Massart 1954, 52, has suggested. One has to consider that the word in the gap has not been preserved and that it could have been extended by an attribute. Furthermore, it is conceivable that the phrase 'my tongue' was picked up again, which would definitely fit with the other word in the gap. There is no space for another request on the recto; see also Massart 1954, 53.4.

2 R:I5 : The word mixes the spelling of the verb 'to see' (WB I, 564.1–19) and the substantive 'battlefield' (WB I, 532.1); see also Massart 1954, 53.7.



4 R:I7 *jw dj n=j r(m)j jz.wt=sn*: lit. ‘The people give me their backs.’ On the verso (V:III3), <*n=j*> is omitted. A similar phrase, *dj n=f sz*, is used in Sinuhe (B57/R81: Blackman 1932, 19.13–14; Koch 1990, 34.5–7; Gardiner 1916b, 34–35.57 with further attestations). *Jz.t* is used for *sz* here; see also Massart 1954, 54.10.


4–5 R:I8 [*sz*]-*m^cw-nz jm^c m nz n(w) mt.w^c*: The phrasing *m nz n(w) mt.w* seems to specify the adverb *jm*, which is somewhat uncommon. Several phrases are specified in other incantations on the papyrus, for example in R:VIII1 (incantation 5); see also Massart 1954, 54.12. For information on the word *mt.w* ‘vessels’, see Breasted 1930, 109–113; Jonckheere 1947, 17.9; GdM I, 20–21, 43, 72–74; Walker 1996, 158, 236, 270; Nunn 1996, 44; Westendorf 1999, I, 127.

5–6 R:I9/V:III5 *kz pn^c Sth⁽ⁿ⁾ pzy=k dmj.t*: For this episode, compare a passage of the Baal Cycle in which Baal introduces himself before the fight with Yamm (CAT 1.2 IV 4–5) *tm.hrbm.its.anšq [b]htm* ‘There, (with) a sword I will destroy! I will burn the houses!’ See Parker 1997, 102. CAT suggests the restoration [*p*]*itm* ‘temple’.

6 R:I10 *nhm(w) hr=k*: The word *nhm* can be neither a stative nor a participle, because one would expect a feminine ending in reference to the goddess (whose identity has not been preserved). Note however that this goddess could be part of a mixed group of deities. See also Müller 2008, 279, who translates *nhm* as ‘to triumph’.

7 R:I11 [*mz*]*j.w nh{^u}mhm(w) m-hnw=k*: This passage is missing on the verso. The clause possibly refers to Baal, who is known as ‘lion of heaven’ and whose roaring is a synonym for thunder: Dhorme/Dessaud 1949, 100–101; see also V:VII7–8 (incantation 4): ‘The lion is roaring inside you’. — V:III7 *n[...]*: Perhaps this can be restored to the goddess *‘ntj* ‘Anat’. For this deity, see Grdseloff 1942, 20–36; Stadelmann 1967, 88–96; Helck 1971, 460–463; Gray 1979, 320–324; Cornelius 1994, 75–76; Day, Anat ענת, in: Van der Toorn/Becking/Van der Horst 1995, 62–71; Cornelius 2004, 4 (previous literature); Tazawa 2009, 7, 72–82, 163–165.


8 R:I12–II1/V:III7 *šmzy(.t)*: The reading of the sign  cannot be verified in *šmz* ‘to wander’ (WB IV, 470); the ending is odd but the determinative  fits. The traces

on the verso should instead be read as  *hr.yt* ‘terror’ (WB III, 147–148).

8–10 R:II1–2/V:III7–9 ‘You shall fall upon your face. [...] You shall [fall (?)] upon your teeth, upon [your] tu[sk]s ... upon (?)] the top of the mountain!’: For this passage, compare king Keret’s reply when Yassib, his son, asked if he could assume the throne (Legend of Keret, CAT 1.16 VI 57–58): *tqln.bgb l šntk.bhpnk.wr^cn* ‘You shall fall upon the tip of your teeth and you shall be humiliated by your greed/with your fist.’ See Parker 1997, 42. *šntk* is usually translated as ‘your years’, though *šnt* can also be ‘teeth’; see DUL 832.

9 R:II2 *jbh* and *ndh.t*: Both words have the meaning ‘tooth’ (WB I, 64, II, 304). A distinction between the meaning of the two words cannot be established at present. See GdM I, 41; Nunn 1996, 50, Fig. 3.4; Walker 1996, 266, 271; Westendorf 1999 I, 165–166.

10–11 R:II3/V:III9 *pz ktp*: The word *ktp* is used here as a parallel for *hpš* ‘sickle sword’ and describes a similar kind of sword; see O’Callaghan 1952, 37–42; Hoch 1994, 337–338; also Bordreuil/Pardee 1993, 68; Vita/Watson 2002, 147; AHw I, 465. On the verso, the remains do not match *ktp* unless one opts for the reading *kṭf*, which would be highly unexpected.

11 R:II3/V:III10 *B^cyr*: Usually the text only reads  so it is not obvious if it refers to Seth or Baal. The spelling is therefore translated as ‘weather god’, in line with a proposal by Matthias Müller (Müller 2008, 276–277). Baal is only spelt in full five times (R:II3, V1; V:III10, VII5, 8). For this deity, see Dhorme/Dessaud 1949, 96–102, 362–363; Stadelmann 1967, 16, 27–47; Helck 1971, 447–450; Cornelius 1994, 8–10, 134–233; Wyatt 1999, 544–545. See Schwemer 2001 for weather deities in the ancient Near East. For Baal, see *ibid.* 510–542; Tazawa 2009, 5–6, 13–37, 114–116, 126–130, 154–158. For Seth, see Te Velde 1967.

10–11 R:II2–4/V:III9–10 ‘Seth’s *khopesh* is against you, o Sāmānu/[o Akhu]. The *ketep* of Baal is in your head, o Sāmānu/[o Akhu]. Horus’ copper is in your vertex!’. Compare a similar passage in the Legend of Keret, where Keret answers his son Yassib when the latter asks if he can ascend to the throne (CAT 1.16 VI 54–57): *yṭbr ḥrn.ybn. yṭbr.ḥrn rišk.ṭrt.šm.b^cl qdqd{r}<k>* ‘May Horon crack, o

son, may Horon crack your skull, Astarte name-of-Baal, <your> head!'. See Parker 1997, 42; similarly in CAT 1.2 II 7–8. Perhaps Horus appears here because his name is similar to that of Horon. This does not mean that the two deities are identical.

12 R:II5/V:IV1 *ḏj[.tw]/dd.tw*: The verbs show different forms. The form seems to be a subjunctive ('may be given') on the recto and a substantival present *sdm=f* ('that is (usually) given') on the verso. The substantival *sdm=f* in the latter case is the subject of an adverbial clause (emphatic construction; 'That much copper is [usually] given, is in their heads.' → 'In their heads, much copper is [usually] given.'). — R:II5/V:IV1 *ḏḏ*: Besides the meaning 'numerous, rich', the word also describes a quality, i.e. 'common' or 'third-rate' (WB I, 228.21; Hayes 1942, 32; Arnold 1990, 118.N 42), so the translation could also be 'In their heads, common/third-rate copper is given.' This common/third-rate copper would be in contrast to Horus' copper in the previous line (suggestion by H.-W. Fischer-Elfert).

12–13 R:II4–6/V:III10–IV2 'As to the band whom you have brought with you to fight: in their heads, much copper shall be given. As to the choicest of people whom you have brought with you to fight (...)': This passage could be compared with incantation RIH 78/20 8–10 *aphm kšpm.dbbm.ygrš.hrn ḥbrm.wḡlm.dʿtm* 'immediately afterwards, Horon cast out the companions (with) sorcery (and) incantations (?) and the boy the fellows.' (Bordreuil/Caquot 1980, 346). The term *ḡlm* 'boy' is an epithet of Horon; see Rahmouni 2008, 266–268.

13 R:II5/V:IV1 *stp(.w) n(.j) r(m)ḏ*: See WB IV, 399.1–2 for this phrase. — R:II6/V:IV2 *ḥzʿ(.n)=sn*: The different verb forms – *sdm.n=f* and *sdm=f* – should be noted.

14 R:II6/V:IV2 *ḥzʿ*: Müller 2008, 249.171, suggests associating this word with the Hebrew *חָזַק* or the Akkadian *nāqu* 'to cry, to groan' (HAL II, 622; AHW II, 744 CAD N.1, 341) and notes that the syllabic spelling is not quite what one would expect in Egyptian. The Egyptian verb *ḥzʿ* cannot be used with the meaning 'to moan/wail' or 'to express/utter a lament'; see WB III, 227.3–228.25, which opposes Müller's interpretation. Perhaps the Akkadian root *niāku* 'to have illicit sexual intercourse, to fornicate (repeatedly)' (CAD

N.1, 197–198; AHW II, 784) can be presumed, in this case as an active participle (*nāiku, nāiktu*). — R:II6/V:IV2 *st wʿr(d)(.w)*: This sentence is a rare instance of the first present clause in the manuscript. Massart 1954, 56.37, suggests *ḥr* + infinitive and not a stative. For the writing *wʿr(d)*, which is very common for the Ramesside Period, see Gardiner 1937, 3.7–3a.7c, 140. See also Massart 1954, 65.37.

15 R:II7 *ḥzʿ*: This spelling is the result of confusion over the particle *kz*, which is used exclusively in the phrases that follow on the recto. — R:II7–8/V:III3 'Both of your eyes shall be blinded!': Compare this passage with a section of the Epic of Aqhat. Danil, Aqhat's father, directs his accusations against the city of Abiluma, where his son died (CAT 1.19 IV 5): *ʿwrt.yštk.bʿl.lḥt* 'May Baal strike you blind!' See Parker 1997, 75.

16 R:II8/V:IV3 (*kz*) *nḏ(w)=k*: Fischer-Elfert 2005a, 44, translates this passage in the passive voice. On the recto, the particle *kz* implies a subjunctive, which is normally constructed with a *tw*-passive; see Schenkel 2005a, 211; Erman 1933, 135–136, 137/§288–289, §291; see also the remarks in Müller 2008, 279.149. Fischer-Elfert 2005a, 135, refers to CAT 1.6 II30–35, where Anat fights against Môt: *tihd bn.ilm.mt.ḥrb tbqʿnn.ḥtr.tdry nn.bišt.šrpnn brhm.tḥnn.bšd idʿ.nn* 'She seizes the divine Môt. With a sword, she splits him. With a sieve, she winnows him. With fire, she burns him. With two mill stones, she crushes him. In a field, she sows him.' (CAT 1.6 II30–35; Parker 1997, 156). By contrast, Sāmāmu/Akhu is forced to work at the mill stone and is not crushed on it. — V:IV4 {*k.t*}: The verso unexpectedly shows *k.t* 'another', and the lines that follow are written in red, including the names of deities, which are usually written in black, e.g. V:XXII2 and 3. See Posener 1949, 77–81. — V:IV4 *ḥzʿ*: The feminine ending is omitted on the verso. The nisbe *n.t* that follows is constructed correctly.

17 R:II8–9/V:IV4 *Pw-k-s3w-nj3/Nkḫ-p-ḥ3w-n3 ḥnʿ D3-ḥ3-rʿ*: The name of the first god is written differently on the verso and recto. Müller 2008, 279.143, tends towards the reading *P-k-ḥ-n* on the recto, so there would be a metathesis and only the initial *n* would be missing. The signs on the papyrus clearly do not support such an interpretation. Müller 2008, *ibid.*, suggests connecting

the name *Nkpḥn* with the root *nqp* ‘to subdue, to pull over, to skin’ (HAL III, 681–682) or with *nqb* ‘to perforate, to pierce’ (DUL 639; HAL III, 678–679), and the second part with *ḥn* ‘grace, beauty, favour’ (DNWSI 386–387; HAL I, 318–319), so that both parts together would mean something like ‘the one who subdues/pierces the beauty’, which would match the description that follows on the papyrus. It is currently not possible to identify these two deities from other sources. The paired order reminds one of Ugaritic twin gods such as *Kṯr w Ḥss*, *Šḥr w Šlm*, *Tkmn w Šnm*, *Gpn w Ugr*, etc. — R:II9/V:IV4 (*n3*) *n.ty ḥr wb3*: The definite article is omitted on the recto. For *wb3* as ‘to deflower’, see Papyrus Chester Beatty VII R:IV2–3 *Zp-nz-t3 ḥ.t tp.t n p3* (3) *Rc ḏd-s rn-s n Ḥr(.w) ḥr rnp.t 3 jw znf.w jmn [...]* *m mn.ty-s ḏr wb3 s(y) Ḥr(.w)* ‘Zepnesta, the first body for Re. She tells her name to Horus in three years during which the hidden blood is [...] on her thighs since Horus opened/deflowered her’ (Gardiner 1935, I, 58.8, II, Pl. 34). See also WB I, 29.13; Massart 1954, 56.43.

18 R:II9/V:IV5 / *rwn.wt <rn> n.wt*: As Massart 1954, 56.44, has correctly pointed out, the scribe omitted *<rn>* in *rwn.wt* on the verso. The sign on the recto seems to be a combination of the signs *s* and *r* with the phonetic value *rw*. The word *rwn.t* has the meaning ‘(young) girl, virgin’ (Meeks 1980, I, 213/77.2345) and seems to be identical to the Coptic **ⲡⲟⲟϥⲛⲉ**. The word is probably a derivation of *rwny.t* ‘heifer’ (WB II, 409.1); see Clère 1952, 629–642; see also the remarks in Müller 2008, 279.145. — R:II9 : For *n-n.ty* as *n3 n.ty*, see Gardiner 1937, 90.3–90a.3a, 140a; Massart 1954, 56.45. — R:II10 *sḥb*: The traces do not actually fit on the papyrus, but the signs are indisputable on the verso.

18–19 R:II10/V:IV5 ‘They give you words during the day’: This passage is not the same on the recto and verso. The meaning is uncertain.

20 R:II11/V:IV6 : The ‘god above’ should be identified as the moon god, a counterpart to the sun god Re. In R:V6/V:VIII2, he is mentioned together with his wife Nikkal; similarly Massart 1954, 67–68.16; Müller 2008, 280.147. — R:II11/V:IV6 /


: Zepnezezi/Zeptunesta is known as one of the wives of Horus. Her full name reads *spr.tw-n/r-s-spr.n-s-t3*; see Borghouts 1971, 149–150; Gardiner 1935, I, 56.6; and the listing of all the name’s spellings in Massart 1954, 57.51.

21 R:II12: Before the phrase ‘(as) the serpent says’, another goddess is mentioned; her name has not been preserved. Perhaps this is a mistake and the word is a dittography for Zepnezezi, because nothing of the kind occurs on the verso; see also Massart 1954, 57.52. — V:IV6–7: One sign group for *ḏd* is omitted as a haplography; see also Massart 1954, 57–58.53, who cites further literature for *ḏdf.t* and snakes’ names generally.

22 R:II12/V:IV7 *Jm.t*: In this context, it seems to be the snake’s name. Itemet designates a female form of Atum and is usually manifested as a kind of snake. She can have a protective function; see Myśliwiec 1978, 104–113; Myśliwiec 1983, 297–304; Refai 2001, 89–94. See also Massart 1954, 58.54; Müller 2008, 280.149. — R:II12 : The word seems to be a shortened variant of the verb *skr* ‘to strike’ (WB IV, 306.10–307.11). It is probably used as an attributive of Itemet. — R:II13/V:IV7: The two recipes start differently. On the recto, the traces might be restored to [*ḏd.tw r’ pn ḥr*] ‘this spell is said over’, whereas the verso reads [*ḏd*] *mdw.w ḥr* ‘words to be said over’; see Massart 1954, 58.55.

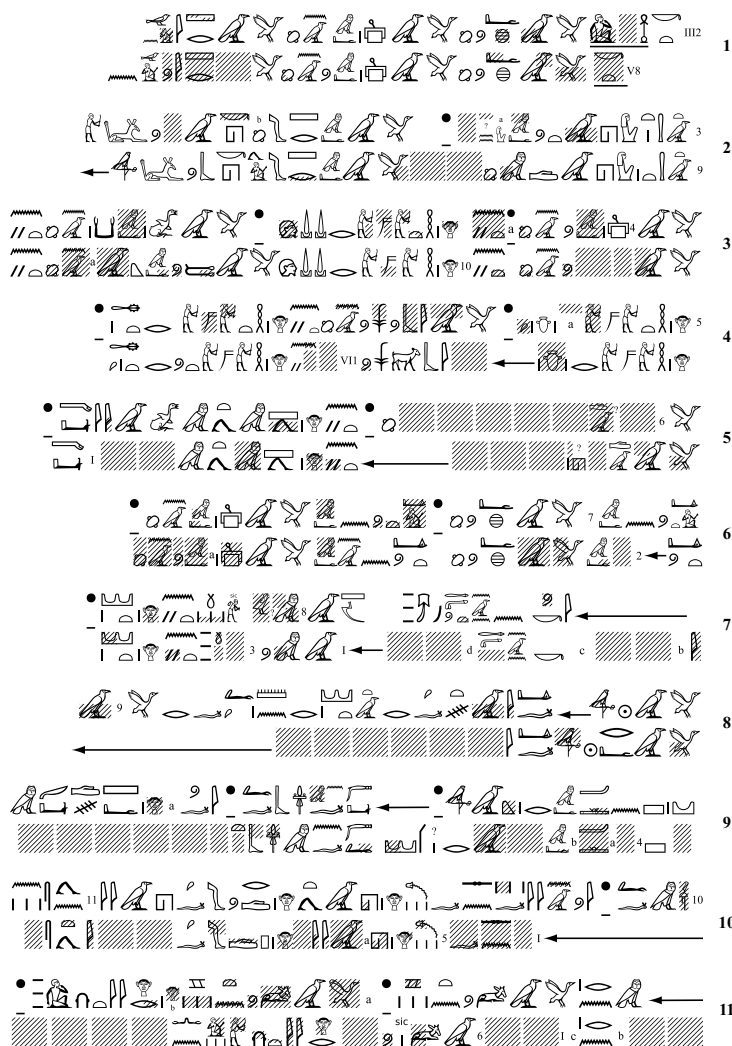
22–23 R:II12–III2/V:IV7–8: The lists of ingredients differ on the two sides, and quantities are only given on the verso. In Egypt, cumin is archeologically attested from the New Kingdom onwards. Usually *tpnn* is equated with cumin (*Cuminum cyminum* L.; Germer 1979, 101–102; Germer 2002, 43) and not black cumin (*Nigella sativa* L.), because the former is native to the Mediterranean area (Hiller/Melzig 2010, 173) and the latter comes from Western Asia (Frohne 2002, 381). Both species are archeologically attested and the word *tpnn* probably specifies both seeds (Pommerening 2006, 110.45; cf. Keimer 1924, I, 41–42). Cumin is used in internal and topical therapies (GdM VI, 556–557; Draby/Ghalioungui/Grivetti 1977, 799–800; Germer 1979, 102–105; Manniche 1989, 96–98; Germer 2002, 44–45; Germer 2008, 153–154). The active ingredient of both

species is the essential oil found in the seeds. Although the active ingredient is not identical in cumin and black cumin, both are spasmolytic and carminative. Cumin also has analgetic, antibacterial, and antimycotical properties (Hoppe 1958, 296; Manniche 1989, 96–98; Nunn 1996, 154, 215; Kolta 2001, 45; Frohne 2002, 134; Germer 2002, 44; Pommerening 2006, 110–111; Hiller/Melzig 2010, 173). In folk medicine, it is used in compresses to treat skin ailments (Alpin 1980, 181–182; Flora III, 679). The term *pr.t-šn* has been identified as pine nuts (Ebbell 1937, 132; Charpentier 1981, 296–297; Nunn 1996, 154; Germer 1985, 9), the fruits of conifers in general (Keimer 1984, II, 23), and blossom of the sweet acacia (Loret 1975, 85–86). Currently a definite identification is not possible. The ingredient was used internally and topically in Egypt; no specific application can be detected and no pharmaceutical effect is known (Hoppe 1958, 696; Schneider 1974, V.3, 78; Germer 2008, 69–71). The term *gj.w n.j wh3.t* is identified as the species cyperus, particularly nutgrass (*Cyperus rotundus* L.), although some features of the description and usage do not support this identification (Germer 1979, 207–209; Germer 1985, 247; Germer 2008, 147–148). The plant was used in internal and topical treatments in Egypt (Germer 1979, 203–206; Germer 2008, 146–147). The term *sntr* is usually identified with frankincense (*Boswellia* spp.). An identification with the resin of the turpentine tree (*Pistacia terebinthus* L.), at least for the period of the New Kingdom, is also possible (Loret 1949, 61; GdM IV.1, 265; Manjo 1975, 124; Nunn 1996, 225; Nicholson/Shaw 2000, 442, 458–459; Serpico/White 1998, 1038; Germer 1979, 69–70, 81–82; Germer 2008, 121, 212; Charpentier 1981, 596–601; Steuer 1937, 3). In Egypt, *sntr* was used in both internal and topical remedies, but mostly in topical treatments for skin alterations (GdM VI, 449–451, 452–454; Germer 1979, 76–80). Both substances – frankincense as resinous gum and turpentine as resin – are anti-inflammatory (Hoppe 1958, 145, 708; Germer 1979, 80–81; Germer 1985, 108; Westendorf 1992, 259; Vieillescazes-Rambier 1992, 11–12; Baum 1994, 22, 25–26; Kolta 2001, 50; Frohne 2002, 109–110; Germer 2002, 99–100; Germer

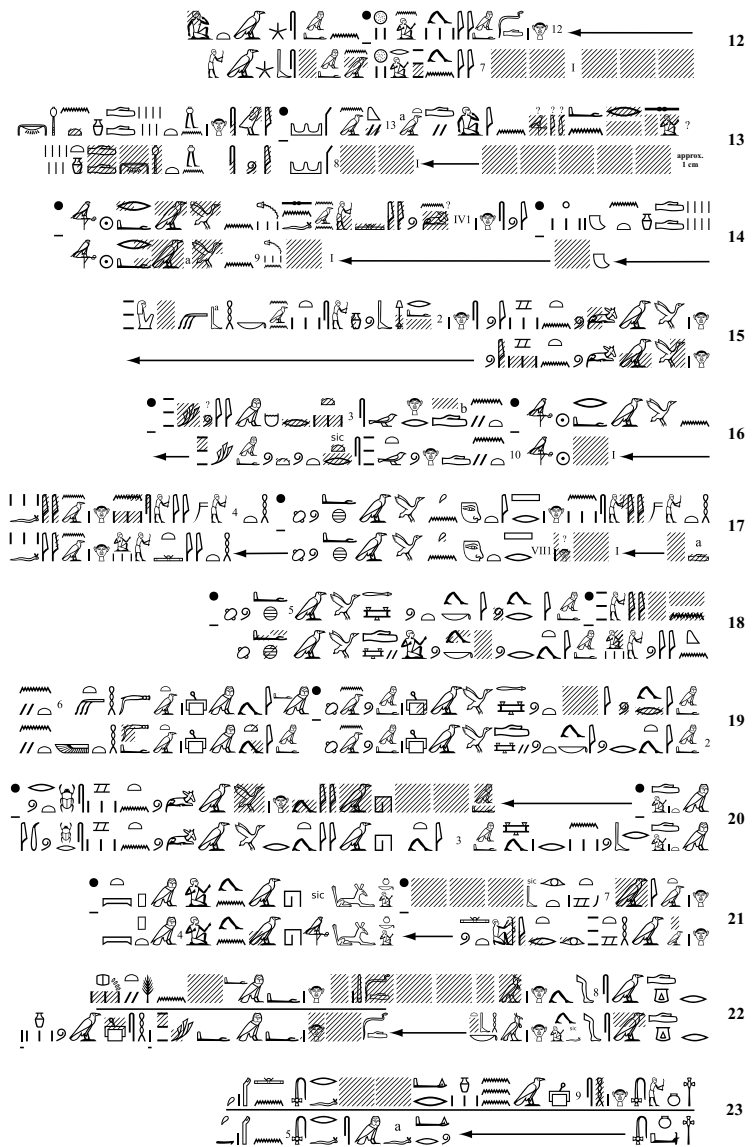
2008, 211, 320; Hiller/Melzig 2010, 95, 458). Honey (*bj.t*) is one of the most frequently used ingredients in Egyptian medicine (Mininberg 2008, 61) and was used extensively in internal and topical therapy (GdM VI, 156–167; Germer 2002, 155). Honey has antibacterial, antiseptic, and antimicrobial properties. It reduces the swelling of wounds (Hoppe 1958, 971; Manjo 1975, 117–118; Nunn 1996, 148; Westendorf 1999, I, 517; Sipos *et al.* 2004, 213; Mininberg 2008, 62; Veiga 2009, 61; Hiller/Melzig 2010, 302). Natron (*hsmn*) was used internally and topically in Egypt; it is hygroscopic and therefore reduces swelling. These salts are antiseptic and antibacterial like honey, and drain pus from infected wounds (Schneider 1975, VI, 153; Nunn 1996, 145–146; Westendorf 1999, I, 517; Guiter 2001, 231). — V:IV8 : The remains of the word can be restored to *q3r.t*, *hm3r.t* or *shr.t*, whereby only *q3r.t* and *shr.t* would match the gap in the papyrus. *D3r.t* has been identified as carob or colocynth. The respective medicinal usage of the two substances favours the former. Colocynth is a rather strong purge, while carob is only a mild laxative and therefore corresponds better to the usage of *q3r.t* in medical texts; see Manniche 1989, 85–87; Germer 1979, 359–360; Germer 1985, 127; Germer 2008, 166–168, 223; Györy 2002, 52–53. According to Guiter 2001, 229–230, it can be carob and colocynth; see also Westendorf 1999, I, 511, who refers to Aufrère 1983, 28–31. Charpentier 1981, 860–861 says it is carob. Draby/Ghalioungui/Grivetti 1977, 699–701 give both possibilities; cf. Keimer 1984, II, 17, 19.29, 52; Dawson 1934a, 41–44, who identifies the term with colocynth; also GdM, 1959, VI, 586–592. For medicinal usage, see especially Hoppe 1958, 199–200; Schneider 1974, V.1, 267; Alpin 1980, 16–17; Boulos 1983, 119–123; Moursi 1992, 99; Frohne 2002, 149–150; Hiller/Melzig 2010, 129; see also Nunn 1996, 154, 215; Veiga 2009, 67. For the plant, see e.g. Löw 1967, II, 393–407; Flora III, 24–25. *Shr.t* is a mineral used in internal and topical therapies (GdM VI, 458–459). According to Dawson (see Barns 1956, 19.24), it is chalcedony, while Caminos 1954, 89, claims it is an unidentified stone. Aufrère 1983, 1–17, suggests *shr.t* could be a resin.

3. Incantation 3 (R:III2–IV9/V:V8–VII5)

The third incantation of the papyrus is directed against Sāmānu/Akhu, who is addressed by both names on the recto and the verso. A number of otherwise unknown demons are also mentioned (e.g. *Ṭmkn*, *Jbsn*, *Mšr*). It presents an episode where Re slays asses in the desert. He cuts himself and Anat has to help him. Eventually, Sāmānu/Akhu and his companions are defeated. The incantation ends with a recipe.



R:III3a not ; 3b alternatively according to Gardiner clearly ; 4a strongly faded; 5a perhaps read ?; 9a no longer legible; 11a & b no longer legible; V:V10a no longer legible; V:VI from I onwards papyrus I 345, before that a gap; 2a–b traces, 2c–d traces; 4a–b no longer legible; 5a no longer legible, 5b–c barely legible.



R:III12a or ; R:IV2a or ; 2b traces above , perhaps palimpsest; V:VI I from I onwards papyrus I 345, before that a gap; 9a no longer legible; 10a or ; V:VII4a traces or a stain above .

Transliteration


Recto			Verso		
1	III2	<i>k.t šn[.t] p3 ʿh.w p3 s3-mʿ-n3 p3 šrj n(.j)</i>	V8		<i>k.t p3 ʿh.w p3 s3-mʿw-n3 p[3] šrj(w) n(.j)</i>
2	III3	<i>t3 hm.t H3-tw-mʿ [...]nnʿ° p3 Mʿ-šr kh3[b].w</i>	V9		<i>t3 hm.t H3-d-m [...] p3 Mʿ-šr khb.w</i>
3	III3-4	<i>p3 s3-[mʿ]w-n3° [n.ty] hr h(w).t r d3d3° p3 T3-[mʿ]-k3-n3 n.ty</i>	V9-10		<i>p3 [s3-mʿ]w-n3 n.ty hr h(w) <.t> r d3d3 p3 Tw-mʿ-k[3-n3] n.ty</i>
4	III5	<i>hr h(w).t [rʿ-]jb° p3 Jbw-sw-n3 n.ty hr h(w).t r h.t°</i>	10-VI1		<i>hr h(w) <.t> rʿ-jb [p3] Jb-sw-[n3] n.[t]y hr h(w) <.t> {tw} r h.t</i>
5	III5-6	<i>p3 [...] Dʿ3 [...]° n.ty hr šm.t m t3y°</i>	VI1		<i>p3 D3[...] n.ty hr šm.t m [t3y]</i>
6	III6-7	<i>dj=j tw njm p3 ʿh.w° dj=j tw njm p3 s3-mʿ-n3°</i>	VI1-2		<i>dj <=j> tw [n]jm p3 ʿh.w dj <=j> tw nj{n3}m p3 s3-mʿw-n3</i>
7	III7-8	<i>jw=k n n3 n(.j) ʿ3.w(t) šm3(m).w n.ty hr h3s.t°</i>	VI2-3		<i>j[w ...]=k <n> n3 n(.j) ʿ3[.w šm]3(m).w n.ty hr h3s.t</i>
8	III8-9	<i>p3 Rʿ(w) dj=f j3.t=f r t3 h3s.t rmn=f r p3</i>	VI3		<i>p3 Rʿ(w) dj=f j[3.t ...]</i>
9	III9	<i>dw n(.j) Hw-mʿ-rʿ-k3° mh.n=f m (j)3b(.j)=f jw=f hr šʿd m</i>	VI3-4		<i>[d]w [n.j] Hw-mʿ-[k]3-rʿ mh.n=f m (j)3b[.j=f ...]</i>
10	III10-11	<i>wmn(.j)=f jw n3y=f znf.w hr h3.t hr rd(w)=f h3y.n-sn</i>	VI4-5		<i>[wnm.j=f jw n3y=f znf].w hr h3y[.t] hr p(3)d=f [h3y{.t}]=s[n]</i>
11	III11	<i>m rʿ n(.j) p3 jwtn° [p]3 jwtn [hr] hr.yt°</i>	VI5-6		<i>[m] rʿ n(.j) [p3 jwtn p]3 jw[tn hr] h3y.t nn [...]</i>
12	III12	<i>hr dd my n=j zp-sn° njm sb3{t}</i>	VI6-7		<i>[... ml]j-n r=j zp-sn n{3}(j)m sb3</i>
13	III12-13	<i>z [r ... ʿntjʿ] n <.t> J-dy-t3-ky-n3° jw=s hr jn.t 7 dd n.t h3</i>	VI7-8		<i>[z ...] jw=s jn.t [h3 dd.(w)]t 7</i>
14	III13-IV1	<i>8 dd n.t hmt° jw=s hr {n}jw(y) n3 n(.j) znf.w n(.j) p3 Rʿ(w)°</i>	VI8-9		<i>hmt [dd.wt 8 jw=s hr jw jw n3 n.j znf].w n(.j) p[3] Rʿ(w)</i>
15	IV1-2	<i>hr p3 jwtn jw=s hr rd [t] wb3 st n3 n(.j) Khb.w</i>	VI9		<i>hr p3 jwtn jw[=s ...]</i>
16	VI2-3	<i>n p3 Rʿ(w)° n.ty dhr st r hmy.w°</i>	VI9-10		<i>[... R]ʿ(w) n.ty dhr{.wt} [st r] tw-tw-mʿ</i>
17	IV3-4	<i>h(w){t}.y=sn hr šrj.t n <.t> p3 ʿh.w° h(w){t}.y=sn hr n3y=f</i>	VI10-VII1		<i>d[...] [hw=sn] hr šr.t n <.t> p3 ʿh.w h(w){t}.y=w hr n3y=f</i>
18	IV4-5	<i>[k]n(y).w° mj rwj=k tw ʿ3 p3 ʿh.w°</i>	VII1		<i>kn(y).w mj{.t} rw[j]=k {wj} <tw> dy p3 ʿh.w</i>
19	IV5-6	<i>mj rwj[=k] tw ʿ3 p3 s3-mʿw-n3° mj m-s3 t3 mh.t n.ty</i>	VII2		<i>mj{.t} rwj=k tw dy p3 s3-mʿw-n3 mj{.t} m-s3 t3 mh.t n.ty</i>
20	IV6	<i>m dr.t=j° mj h3y hr p3 jwtn s:hpr tw°</i>	VII2-3		<i>m dr.t=j r-bnr mj{.t} h3y{.t} r p3 jwtn s:hpr(w) tj</i>
21	IV6-7	<i>hr t3 j3.t jr.t b[...]° jnk Sthtʿ h3.n=j m p.t°</i>	VII3-4		<i>hr [t]3 3h.t jr <.t> trj tw <=k> jnk Sthtʿ h3.n=j m p.t</i>
22	IV7-8	<i>r dg(3)s hr nh[b.t=k] dd mdw hr ʿmʿ[ʿ...] n(.j) b(d).ty</i>	VII4		<i>r dg(3)s{=f}{=j} hr nhb.t=k [dd mdw] hr ʿmʿ l h3s(w) l</i>
23	IV8-9	<i>nd(.w) ps(.w) hr hs3 dj(.w) r[=f m s]rf n(.j) dbʿ</i>	VII4-5		<i>nd(.w) ps(.w) dj(.w) r=f m srf n(.j) dbʿ {n}</i>


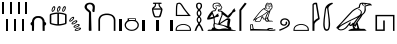
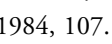
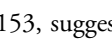
Translation



- 1 Another incantation/another: O Akhu, o Sāmānu, o son of
2 the slave woman (of ?) Hatum who [...], o *Mšr* who rages,
3 o Sā[mā]nu who strikes at the head, o *T[m]kn* who
4 strikes at the sto[ma]ch, o *Jbsn* who strikes at the body,
5 o *D[...]* who walks (around) secretly.
6 To whom (shall) I hand you, o Akhu? To whom (shall) I hand you, o Sāmānu?
7 You belong to the wandering asses which are in the desert.
8 Re, he turns (lit.: gives) his back to the desert, his shoulder to
9 the mountain *Hmrk/Hmkr*. After he has seized them (= the asses) with his left, he
10 slits
(their throats) with his right hand. His blood fell on his lower leg/knee. It dropped
(down)
11 into the maw (lit. opening) of the ground. The ground is frightened
12 (and) says: ‘Help me! Help me (lit.: Come to me! Come to me!)! Who is it who
13 teaches
14 a man?’ [to (?) ... Anat] of *Jdtkn*, she brings seven silver dishes
15 (and) eight copper dishes. She separates the blood of Re
16 from the ground. She causes the *Kḥb.w*
17 of Re (?) to serve that (= the blood) which is more bitter than fenugreek (?)/asant.
18 As it was darted upon the nose of Akhu, it was darted upon
19 his companions! Come, you shall go away from here, o Akhu.
20 Come, you shall go away from here, o Sāmānu. Follow (lit. come behind) the
21 feather which
22 is in my hand (out)! Come, fall upon the ground which created you,
23 upon the field/mound which respected you! I am the weather god. To tread
24 on your neck, I descended from the sky. Word(s) to be said over grain of emmer
wheat/grain (1), mucilage (1),
25 to be ground, to be boiled with mucilage/to be boiled, to be applied lukewarm
(lit.: warmth of finger).



Commentary

1–2 R:III2–3/V:V8–9 *šrj n(j) ḥm.t*: Fischer-Elfert 2011, 193.18, thinks this passage has a rather pejorative meaning and compares it with the expression ‘son of a bitch’. He also considers the possibility that this phrase could be a translation of the Ugaritic *bn ’amt*, for which see Loretz 2003, 346–365.



2 R:III3/V:V9 t₃ hm.t: Grapow 1939, 22, erroneously translated this as ‘majesty’, see Massart 1954, 60.2. — : The appellation of the demon’s ‘mother’ is difficult to interpret. Müller 2008, 280.152, thinks it could be connected with the root *hdm* ‘ravaging/destroying, ravager/destroyer etc.’ and that it could be further evidence for Hoch’s attestations (Hoch 1994, 220–221.303). With some reservations, he suggests that Rešep is related. The term could possibly also be interpreted as the slave woman’s origin, even if the determinatives do not support this assumption.

In papyrus 1116A of the Hermitage (St. Petersburg), which dates to the 18th Dynasty, a country/district called Hatum is mentioned twice; it is similar to the mother's appellation: *p3 nḏs n(.j) h3-tw-mʿ*  'the commoner of Hatum' and *h3-tj-tw-mʿ ḥ(n)k.t n.w 10 ḥk3.t 7*  'Hatitumian people, 10 (jars) of beer (made) of 7 bushel (grain)'; see Golenischeff 1913, 2–5, Pls. XVII line 78, XXII line 183. This country or district cannot currently be identified; see Gauthier 1927, IV, 3; Ahituv 1984, 107. —  / : Müller 2008, 280.153, suggests the root *mšl* 'to rule' (DNWSI II, 702–703; 'the ruling one/the ruler') as a potential derivation. Fischer-Elfert 2011, 192.16, favours the Ugaritic verb *mšr* 'to drag, to set a vehicle in motion, to go for a drive, to drive it (?)' (Tropper 1990, 39–42; DUL 593; see CAD M.1, 359–360: 'the one setting out (on a journey)'). Another Ugaritic term that appears here, *mšr* 'justice', is also attested as the name of a god (DUL 593–594; see also Watson, Misharu מישור, in: Van der Toorn/Becking/Van der Horst 1995, 1081–1083), but one wonders whether this deity would make sense in this particular context.

3 R:III4/V:V10  / : Müller 2008, 280.154, proposes the Northwestern Semitic word *smk₂* 'support' (DNWSI II, 792) with nunation. Fischer-Elfert 2005a, 135, refers to the Babylonian lord of wild beasts, about which see Rahmouni 2008, 220–222. But why would this god fight alongside with Sāmānu/Akhu? Caquot 1960, 88, derives the root from the Arabic verb *damaqa* 'to beat' or the Ethiopian verb *damaqa* 'to smite, to trample', which would make sense in this context ('the beating one/the smiting one').

4 R:III5 [r'-]jb: The recto probably has to be restored to *r'-jb*, as on the verso. There are still traces of the ideogram 𓂏. — R:III5/V:V10–VI1  / : Massart 1954, 60.3, refers with some reservations to the divine king Ibbi-Sin, a ruler in the Ur-III-Period, but also considers the Ugaritic composite deity Ib-Nikkal, which could be written in a shortened writing as Ib. Ibbi-Sin was the last ruler of the Ur-III-Period. The dynasty perished under his rule, so he has a certain negative connotation (Sallaberger/Westholz 1999, 172–178). It is doubtful that

this word conceals king Ibbi-Sin: while his reputation was far from spotless, he was probably not demonised in an almost literal sense. Perhaps the word can be derived from the Ugaritic *ib* 'enemy' (DUL 4) with the attributive extension *tn* 'second, other' (DUL 921), 'a second/another enemy'. The Ugaritic term *tn* also has the meaning 'crimson' (DUL 921–922), but this is only attested in reference to fabrics. — *ḥ(w).t r ḥ.t*: Fischer-Elfert 2011, 191.14, refers to Stadler 2004, 115, 173–175, who is able to show that – at least for Demotic – the term *ḥwy-ḥ(e.t)* has the meaning 'to go into labour' or 'to miscarry'. Here, the patient, and *not the slave woman*, is struck on the belly. In either case, the miscarriage or the slave woman's labour would be far too late because the demon has already been born.

5 R:III6/V:VI1  / : The demon's name has not been preserved on either side. — *n.ty ḥr šm.t t3y*: For the construction *ḥr šm.t* instead of *m šm.t*, see Erman 1933, 231 §476.4; Wente 1959, 43–44, 84, 96–98, 168; Frandsen 1974, 14 §11.1a, 76 §42.2; Junge 2008, note 85.

6 R:III6/V:VI1 *dj=j tw njm p3 ḥ.w dj=j tw njm p3 s3-mʿ-n3*: As Fischer-Elfert 2011, 193–194.19–20, has pointed out, these rhetorical questions are a rather atypical introduction to a magical text; see Morschauser 1991; Nordh 1996, 3–8.

7 V:VI2: An additional sentence appears on the verso. — R:III7–8/V:VI2–3 'You belong to the wandering asses which are in the desert': Fischer-Elfert 2011, 193, refers to a curse formula used on Kudurrū (boundary stones) which appears to be similar: *kīma serrēmu ina kamāt šubtišu lirtappud* 'may he always roam as an onager in the desert of his dwelling place'; see Watanabe 1984, 100–104, especially 104, as well as 106–109. For a more detailed discussion, see Fischer-Elfert 2011, *ibid*. On the verso, <n> has to be added. For 'wandering asses', Massart 1954, 61.11, also refers to *Zaubersprüche für Mutter und Kind* (MuK: V:VI4; Erman 1901, 51; Yamazaki 2003, 52–53, Pl. 16), Papyrus Harris (VI2; Lange 1927; Chabas 1860, Pl. VI) and the festival calendar of Edfu (Chabas 1930, 399); all these sources mention asses. For general information on asses in magic, see Hopfner 1913, 102–104.

8–9 R:III8–9/V:VI3 ‘Re, he turns (lit.: gives) his back to the desert, his shoulder to the mountain *Hmrk/Hmkṛ*’: The sun god seems to be positioning himself for combat. Massart 1954, 61.14, refers to the Magical Papyrus Harris (papyrus BM 10042), which at R:V3–4 reads: *rmn=k^c <hr> ḏw(w) pn n.ty m Jgr.t^c ‘you rest <on> this mountain which is in Jgr.t^c (Lange 1927, 39, 42, 46.17’; Chabas 1860, Pl. V; Leitz 1999, Pl. 16); the word *rmn* is determined with the flesh sign (F51), so the shoulder has to be assumed in this passage.*

9 R:III9/V:VI4 : A god's determinative is used on the recto, while on the verso a determinative for foreign countries is used. Perhaps this term is used again in R:XXIIIx+3 . Much has been said on the meaning of this word. Görg 1987, 14–15, suggests connecting the term with *amlq*, which designates both an area and a divine mountain. Becking, Amalek עמלק in: Van der Toorn/Becking/Van der Horst 1995, 44–45, took it up with some reservations; more recently, it was addressed by Ayali-Darshan 2015, 87–89. Fischer-Elfert 2011, 193, 194.25, cautiously mentions *Ammarigu*, which is part of the divine mountains; see Haas 1981, 251–257. See also the indications by Müller 2008, 281.156. In this context, it is obvious that a mountain is meant because of the phrase *ḏw n(j) Hmrk/Hm[k]r*. In either case, the transformation of *ṛ* into *ḥ* in Egyptian is not without problems.

10 R:III10/V:VI5 : On the recto, the word *rd* ‘foot’ (WB II, 461–462.1–15; Walker 1996, 85–86; GdM I 91–92) is used, while *p(ṣ)d* ‘knee(cap)’ (WB I, 500.7–12; Walker 1996, 269; GdM I, 93) is written on the verso.

10–13 ‘His blood fell on his lower leg/knee. It dropped (down) into the maw (lit. opening) of the ground. The ground is frightened (and) says: ‘Help me! Help me (lit.: Come to me! Come to me!)! Who is it who teaches a man?’: Massart 1954, 62.19, refers to Gen 4, 11, the episode with Cain and Abel. Here the ground has opened its mouth to receive Abel's blood. See also Fischer-Elfert 2011, 194–195.

12 V:VI7 : In R:III12, the word *njm* ‘who?’ is written. Massart 1954, 62.22, suggests *njm-ḥr* as an

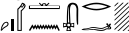

emendation, but the gap on the papyrus would be too small for *ḥr*. The sign would fit; see WB II, 263, for this spelling. For the combination of *jn* and the interrogative pronoun, see Gardiner 1988, 176 §227; Erman 1933, 375–376 §743; Junge 2008, 189 note. — R:III12/V:VI7 : The *t*-ending has to be emended on the verso. Even the determinative is unexpected. The sense remains obscure; see also Massart 1954, 62.23; Fischer-Elfert 2005a, 43.

13 R:III12–13/V:VI7–8 : For the goddess Anat, see the commentary to incantation 2, line 7 V:VIII7. The toponym *Jdtkn* cannot be located. Aḥituv 1984, 52, suggests an identification with 'Adidagān. See also Burchardt 1910, II, 11; Gauthier 1925, I, 125; Müller 2008, 281.157; Fischer-Elfert 2011, 195.

13–14 R:III13/V:VI8 ‘(...) she brings seven silver dishes (and) eight copper dishes’: The sequence of the numbers seven and eight is not uncommon in Ugaritic myths; see Quack 1994, 207–208, and Fischer-Elfert 2011, 195.28, with further citations. The different constructions for the materials should be noted. On the recto, the typical construction for Late Egyptian – an indirect genitive extension – is used; see Černý/Groll 1984, 85–86; Erman 1933, 94 §210. An apposition – the material followed by the object – is used on the verso, which is a very common construction in Middle Egyptian; see Gardiner 1988, 68 §90. The feminine *t*-ending is omitted on the recto. The nisbe, however, is correctly constructed. For the *dd.t*-dish, see Urk. IV, 631 No. 17; Janssen 1975, 423–425; Vercoutter 1956, 342–343, Pl. LIII; DUL 265–266; Tropper 2008, 28. See also Fischer-Elfert's statements (Fischer-Elfert 2011, 195.30).

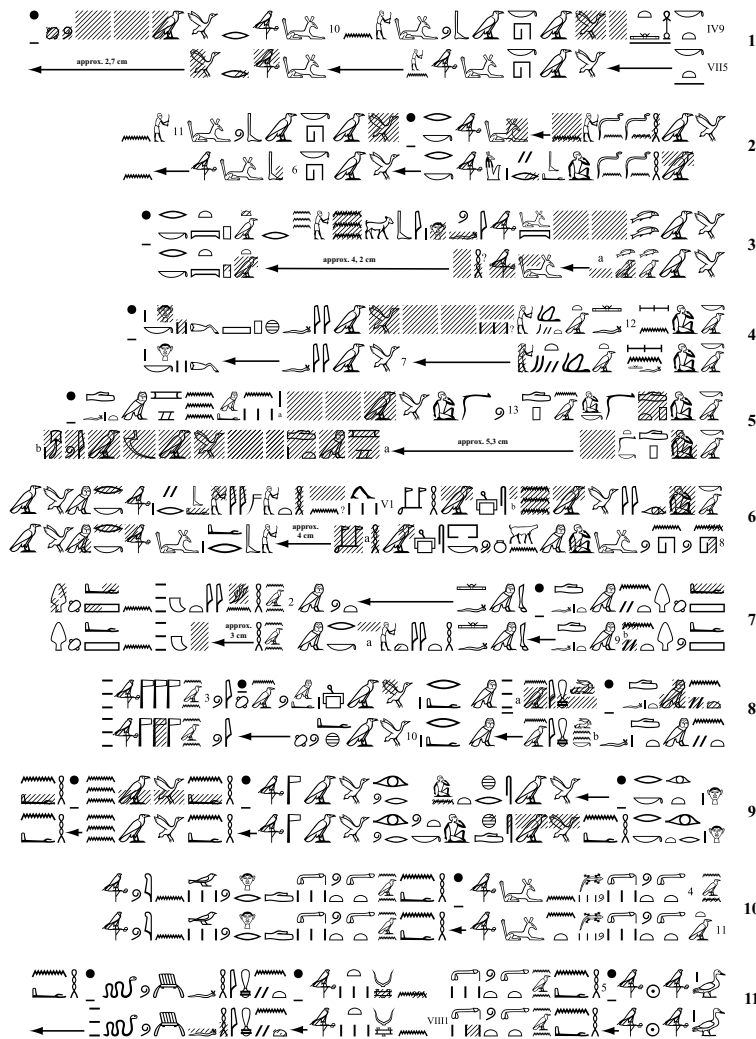
14 R:IV1 : Massart 1954, 62.28, assumes the verb *jwy* ‘to irrigate’ (WB I, 49.1–2), but concedes that it would not make sense in this context. On the papyrus, the sign is clearly written above the sign , so the word has to be read *njw*. In CT I, 288b (spell 67), there is talk of four *nms.t*-jars which are *nj.t*: *wḥ-k m fd.t jpwt nms.t nj.t* ‘You shall be purified with these four [...] *nms.t*-jars.’ According to Meeks 1981, II, 184 (78.1974), *nj* is a verb form – ‘to fill with water’ – which does not make sense in the context either. The {*n*} probably has to be deleted and the verb *jw* ‘to separate, to

pronoun, something has definitely been omitted. The correct form would be *tw=k*, so the form has to be emended to *tw<=k>*.

22–23 R:IV8–9/V:VII4–5: Quanta are only mentioned on the verso. The word *ṁṁ* can be used alone or together with various species of grain. It can probably be identified with *triticum diccicum* ‘emmer’ when used alone or in combination with *bd.t* (WB I, 186.3–4; Massart 1954, 64.41; GdM VI, 91–94; Draby/Ghalioungui/Grivetti 1977, 489–490; Germer 1979, 149, 152–153; Charpentier 1981, 154–155; Westendorf 1999, I, 496, II, 835). In Egypt, *ṁṁ* was used topically for swelling and wounds (Jéquier 1922, 111–112; Germer 1979, 255–257). The term *ḥsꜣ* ‘mucilage’ (WB III, 160.6–16) appears in Egyptian recipes for various internal and topical remedies. It is made of grain that is soaked in water and fermented (GdM VI, 364–369). — R:IV9/V:VII4–5  / : This term is also used in Papyrus Ebers 4:10, 8:2, 9:14 and 10:6 (Wreszinski 1913, 6, 8, 9, 10) and in papyrus Berlin 3038 XII11 (Wreszinski 1909, 28). The exact meaning is not known; see also Massart 1954, 64.44; GdM VII.2, 779–781.

4. Incantation 4 (R:IV9–VI2/V:VII5–VIII12)

This incantation starts with an allusion to Baal's Cycle (Baal's combat against Yamm, the Sea), which is followed by an episode where the demon is blamed. Afterwards, different Egyptian and Canaanite deities use their 'poisons' to defeat Sāmānu/Akhu. Eventually, he is extinguished. The spell ends with the DHF and a recipe.



R:IV13a if ^l?; b traces after ^{~~~~~}; R:V2a ⁻ added later in red; V:VII 6a the upper fibres are missing; 7a–b rip in the line; 8a half missing; 8b broken off at the end; 9a upper fibres are broken off; 9b [↪] under the line.


Transliteration


Recto			Verso		
1	IV9–10	<i>k.t šn.t p3 kh(z)b(w) n(.j) Sth^(?) r p3 [h].w^o</i>	VII5		<i>k.t p3 kh(z) n(.j) Sth r p[3 s-m-n]</i>
2	IV10–11	<i>p3 hndndn n(.j) Sth^(?) r=k^o p3 kh(z)b(w) n(.j)</i>	VII5–6		<i>[p]3 hndndn B^cyr' r=k p3 khb n(.j)</i>
3	IV11	<i>p3 h3[h3.tj] jw=f hr jb h(w) <.t> r t3 p.t r=k^o</i>	VII6		<i>p3 h3h3[.tj {h³} jw=f hr jb hw.t r] t3 p.t r=k</i>
4	IV11–12	<i>k3 dnf=t3 ph.ty [...] p3y=f hpš 2 hr=k^o</i>	VII6–7		<i>k3 dnf=t3 ph.ty p3y=f hpš 2 hr=k</i>
5	IV12–13	<i>k3 dp{.t}=k n3 dp(w) p3 [...]n-m^c m dr.t=f^o</i>	VII7		<i>k3 dp{.t}=k [n3 dp p3 ...nm] m dr.t[=f jr.y²] p3 m3j</i>
6	IV13–V1	<i>k3 jr.y p3 mw s3h={n} <k> [h]{t}(w)y B^cyr' r=k m p3</i>	VII8		<i>nh(w)nh(w) m-hnw=k s3h [tw p3 mw hw]j B^cr' r=k m p3</i>
7	V1–2	<i>š n.ty m dr.t=f^o whm=f tw m n3 n(.j) hny.wt n(.wt) š</i>	VII8–9		<i>š(w) n.t[y] m dr.t=f whm=f h{t}(w)y.t r=k m n3 n(.j) h[ny.wt] n(.wt) š</i>
8	V2–3	<i>n.ty m dr.t=f^o wn[n=k] mj n3.w m-r'-^c p3 s3-m^cw-n3^o jw n3 n(.j) ntr.w</i>	VII9–10		<i>n.ty m dr.t=f wnn=k mj n3 m-r'-^c p3 h.w jw n3 n(.j) ntr.w</i>
9	V3	<i>hr jr.t r=k^o p3 s:hr.t n(.j) jrr{w} p3 ntr^o hn^c p3 mw^o hn^c</i>	VII10		<i>hr jr.t r=k hn^c p3 šhd.tw=k jrr.w p3 ntr hn^c p3 mw hn^c</i>
10	V3–4	<i>n3 n(j) mtw.wt š3.w <t> n <.wt> Sth^(?) hn^c n3 n(.j) mtw.wt dhr.w <t> n <.wt> Šw</i>	VII11		<i>t3 mtw.t š3(w) <.t> n.(w)t Sth^(?) hn^c n3 n(.j) mtw.wt dhr.w <t> n <.wt> Šw</i>
11	V4–5	<i>z3 R^c(w)^o hn^c n3 n(.j) mtw.wt n <.wt> Wp-w3.wt^o n.ty mj hf3w^o hn^c</i>	VII11–VIII1		<i>z3 R^c(w) hn^c n3 n(.j) mtw.wt n <.wt> Wp-w3.wt n.ty mj hf3w.w</i>
12	V5–6	<i>n3 n(.j) mtw.wt n <.wt> p3 ntr-hr.y^o hn^c Nw-k3-r' t3y=f hm.t^o</i>	VIII2–3		<i>n3 n(.j) mtw.wt{wt} n <.wt> p3 ntr-hr.y hn^c Jn-jw-k[3]-r' t3[j]f hm.t</i>
13	V6–7	<i>n3 n(.j) mtw.wt n <.wt> Ršpw hn^c J-tw-m^c t3y=f hm.t^o n3 n(.j) mtw.wt</i>	VIII4–6		<i>n3 n(.j) mtw.wt [n.wt Ršpw] hn^c J[tm t3y=f hm.t n3 n.j mt].wt [...]</i>
14	V7–8	<i>n <.wt> t3 h.t^o r <=k> p3 h.w^o m mtw.wt n.(w)t h.t h^cm=sn tw^o</i>	VIII7–8		[...]
15	V8–9	<i>k3 dnf=k mj dnf^o k3 hm(y)=k mj hm(w) hdw.yt^o</i>	VIII9–10		[...]
16	V9–10	<i>n n3 n.ty hr hr.y-mwt^o k3 jr.y=k jsknkn(w) jm hr <p3> jwtn^o</i>	VIII11–12		<i>n [n]3 [n.ty hr] hr.y- <mwt> k3 jr=k jsknkn hr p3 (end)</i>
17	V11–12	<i>k3 mwt=k k3 rh n3 n(.j) ntr.w r-dd tw=k mwt.tj^o k3 rh n3 n(.j)</i>			missing on the verso
18	V12–13	<i>Hw.t-hr.w.w r-dd h3.ty=k pr.w r-bnr^o dd=j sw n p3 ntr-</i>			—/—
19	V13	<i>dw3.w^o hn^c wd3 snb s:ndm jb jw(.w) r pr R^c(w)^o</i>			—/—
20	V13–VI1	<i>r-dd kn(yw) Hr(.w) p3 s3-[m^c]w-[n]3 dd mdw.w hr pr.t šb[n.t ...]</i>			—/—
21	VI2	<i>hr jrp jr.w m (j)h.wt w^c <.t> {z} dj.w r=f</i>			—/—

Translation






- 1 Another incantation/another: The rage of Seth is against [Ak]hu/[Sāmānu].
2 The uproar of Baal is against you. The rage of
3 the storm while it is thirsting for rain from the sky is against you.
4 It shall exhaust its (bodily) strength [...] (lit. to put an end to), his two arms above
you.
5(rt.) You shall taste that which the [S]ea has tasted by his hand!
5(vs.) You shall taste that which the [S]ea has tasted by his hand! The lion
6(rt.) The water shall approach you! Baal shall strike against you
6(vs.) is roaming inside you. [The water] shall approach [you]! Baal shall strike against you
7 with <spears> of coniferous wood which are in his hand. He repeatedly strikes
against you with spears of coniferous wood
8 which are in his hand. You shall be alike like that, o Sāmānu/Akhu! The gods
9 act against you (and) the accusing/your blame which the god makes and the
water and the
10 numerous poisons of the weather god and the bitter poisons of Shu
11 the son of Re, and the poisons of Wepwawet which are like those of a snake/
snakes,
12 (and) the poisons of the god above and Nikkal his wife,
13 the poisons of Rešep and Adamma, his wife, the poisons
14 of the flame are against <you>, o Akhu. The poisons of the flame are those which
will extinguish you!
15 You shall expire as yesterday expired. You shall be extinguished as the light (lit.
lamp) is extinguished
16 for those who are moribund. You shall retreat (?) (there), upon <the> ground.
17 You shall die! The gods shall learn that you are dead. The Hathors
18 shall learn that your heart has come forth. I shall tell it to the morning
19 god and welfare (and) health which delight the heart are coming to the house of
Re
20 with the words (that) Horus has conquered Sāmānu. Words to be said over seed
of me[lon (?) ...]
21 with wine, to be made into a mass, to be applied to it/him.





Commentary

1 R:IV9/V:VII5  : *Kh(ṣ)b* (WB V, 137.2–15) and *kh(ṣ)* (WB V, 136.10–15) are synonyms. The word *kh* is only used here; elsewhere in the text, *kḥb* is always written; see also Massart 1954, 65.1. — R:IV9/V:VII5 [Ak]hu/[Sāmānu]: The recto's gap seems large enough to allow the restoration 'Akhu'. The hole on the verso would fit the word Sāmānu.

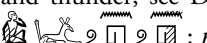
2 V:VII5 : Because of the appearance of Baal in the second part of the *parallelismus membrorum* on the verso, Seth is used as a translation for the weather

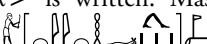
god graph in the first part. For the weather god, see the commentary to incantation 2 (above § 2), line 11 R:II3/V:III10.

3 R:IV11/V:VII6  / : *Hšhš.tj* 'storm'. The writing after the two pikes (K4) on the recto cannot be determined with any degree of certainty. It was probably , , or something similar and ; see the spellings in WB III, 363.8–9; Faulkner 1962, 102. Since the storm is always written with the god's determinative, it seems to be another variant of the weather god. This is further indicated by the suffix =f, which refers to all three. See Massart 1954, 67.3; Borghouts 1978, 102.60.


5 R:IV12–13/V:VII7  / : The recto and verso both read *kš dp{.t}-k* instead of the expected *kš dp=k*; see also Massart 1954, 66.6; Borghouts 1978, 19, 102.61. — R:IV13 : The graph for 'sea' is odd. On the verso, only the determinatives have been preserved. In Turin A V:III10, the spelling  is used for 'sea' (Gardiner 1937, 124–124a.7). See also V:II8 (incantation 1); Meeks 1997, 37.52; Hoch 1994, 52–53.52.

1–5 R:IV9–13/V:VII5–7 'The rage of Seth is against [Ak]hu/[Sāmānu]. The uproar of Baal is against you. The rage of the storm while it is thirsting for the rain from the sky is against you. It shall exhaust its (bodily) strength [...] (lit. to put an end to), his two arms above you. You shall taste that which the [S]ea has tasted by his hand!': Here an allusion to the Baal Cycle is used, specifically to the episode where Baal fights against Yamm, the sea (CAT 1.2 IV7–33; Smith 1994, 318–361; Parker 1997, 103–105), as already noted by Müller 2008, 282.162.



5–6 V:VII7–8 *pš mšj nhnh m-ḥnw=k*: This sentence is only attested on the verso. The weather god is known as 'lion of heaven' and his roaring is a symbol of storms and thunder; see Dhorme/Dessaud 1949, 100–101. — : *nh(w)nh(w)* probably for *nhnm* (WB II, 286.3–4, 7).

6 R:IV13–V1/V:VII8: On the recto, *kš jr.y pš mw šh={n}<k>* is written. Massart 1954, 66.8, suggests restoring  for the gap on



the verso, but the gap is large enough for the restoration *šh [tw pš mw ḥ(w).y] Bʿrʿ*.

7 R:V1, 2/V:VII8, 9 : At present, it is not certain which coniferous species is meant by the term ḥ. For the word, see e.g. WB I, 228.1–6; GdM VI, 110; Gardiner 1947, 8–9.1; Lefebvre 1949, 147.34; Lucas/Harris 1962, 429–439; Germer 1979, 12; Charpentier 1981, 176–179; Germer 1985, 7–8, 92; Manniche 1989, 64; Moorey 1994, 349–350; Nibbi 1994, 35–52; Nibbi 1996, 37–59; Nunn 1996, 154; Serpico/White 1998, 1037–1048; Westendorf 1999, I, 497, 504; Nicholson/Shaw 2000, 431–443; Germer 2002, 64–65; Nibbi 2003, 69–83; Germer 2008, 49, 233. In any case, the species of timber has to be one which can be used to make spears. See also Schwemer 2001, 227.1575; Müller 2008, 282.164.


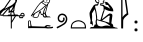

6–8 R:V1–2/V:VII8–9 'Baal shall strike against you with <spears> of coniferous wood which are in his hand. He repeatedly strikes against you with spears of coniferous wood which are in his hand': For this passage, see CAT 1.4 VII40–41: *ʿn.bʿl.qdm ydh ktgd.arz.bymnh* 'Baal sees the orient. His hand flips, the cedar in his right hand.' (CAT 1.4 VII40–41; Parker 1997, 137).

9 R:V3/V:VII10  / : Both phrases have basically the same meaning. On the recto, *s:rh* is used for *s:rh*; see WB IV, 199.1. The infinitive has a *t*-ending and is combined with the substantival present *sdm=f* in an indirect genitive construction, so the literal translation would be 'the accusing of [that the god makes]'. On the verso, *šhd* 'to blame' is used (WB IV, 267.1) for *s:rh.t*. Here, the infinitive has a *tw*-ending – because of the final sound *d* – in the *status pronominalis*; see Junge 2008, 80 note, 84 note. The word *jrr.w* is an imperfective relative form with a nominal subject. For *šhd* in general, see Jacquet-Gordon 1960, 16–17; Jansen-Winkel 1997, 174 note n.


10–14: The theme 'the poisons of deity X are against you' is not typically Egyptian, nor can it currently be found in ancient Near Eastern sources.


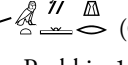

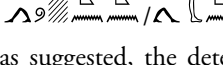
12 R:V6/V:VIII2–3  and : Here, in this context, the term *ntr ḥr.y*

designates the moon god because his wife, Nikkal, is mentioned too. In contrast to claims in Gardiner 1906, 97; Helck 1971, 469; and LGG IV, 251, the goddess referred to is probably not the Sumerian goddess Ningal, but rather her Canaanite/Akkadian counterpart Nikkal, because the incantations of this papyrus were transferred via the Canaanite area to Egypt; see Beck 2015b, 237–249. At present, Nikkal is only attested in the present manuscript; see also the spelling in R:IX12.

13 R:V6–7/V:VIII4–5  and : Rešep is the god of epidemic plagues and death; his aspects are expanded with war and fertility in Egypt. See for example Boreux 1939, 673–687; Grdseloff 1942; Stadelmann 1967, 47–76; Helck 1971, 450–454; Fulco 1976; Cornelius 1994, 4–8, 25–133; Lipiński 2009, especially 161–221; Tazawa 2009, 6, 38–59, 116–118, 158–160; Münnich 2013, especially 80–119. The graph *J-tw-m*^c was identified – partially, and with some reservations – with Edom (Chabas 1842, 125 67; Cook 1930, 112; Grdseloff 1942, 25; Stadelmann 1967, 125; Knauf, Edom  in: Van der Toorn/Becking/Van der Horst 1995, 520–522). As Morenz 1999, 373–375, has shown, the term *J-tw-m*^c can only name Adamma, Rešep's wife. For this goddess, see also Lipiński 2009, 51–75; LGG I, 611. See the remarks made by Massart 1954, 68.19, who refers to Burchardt 1910, II, 10.177, and Posener 1940, 64.E1, as well as Müller 2008, 282.166. Like Nikkal, Adamma is only attested in the present papyrus.

14 RV8 *m mt.wt n(w) h.t hm=sn tw*^c: Here a Late Egyptian *jn*-construction is used; see Massart 1954, 68.21; Gunn 1924, 56–58.

15 R:V9 : *Hdw.yt* is translated as 'lamp, light (or the like)' in WB III, 213.23, whereas Massart 1954, 68.22, remarks that most of the attestations could also be translated as 'oil' or 'wick', e.g. the stela of Taharqa (No. III, line 8, Macadam 1949, I, 6, II, Pls. 5–6; No. VI, line 4, Macadam *ibid.* I, 34, II, Pls. 13–14). Borghouts 1978, 102.62, suggests that it could be understood as 'the lamp of life which is extinguished'.



16 R:V10/V:VIII11  *hr.j-mwt/ hr.j-<mwt>*: Literally 'being under death'; this term is otherwise only attested in Papyrus Chester Beatty VIII R:IV7  (Gardiner 1935, I 68, II, Pl. 60) and in Papyrus Pushkin 127 R:I9–10  (Caminos 1977, 11, 17, Pls. 3–4). In both cases, the word *mwt* is written out and is used as a substantive. Here it seems to be used in a pseudo-verbal construction (*hr* + infinitive). — R:V10/V:VIII12 : As Massart 1954, 69.24, has suggested, the determinatives of the word *knkn* 'to beat, to pound up (med.)' (WB V, 55.4–56.9) indicate another meaning, something like 'to stagger'. Meeks II, 50/78.0489, proposes a translation 'to beat fighting a retreat' (*jsknkn*) and refers to Borghouts 1978, 19, as well as Hannig 1995, 861, who refers to the word *knkn*, 'to thrash, to beat'. — V:VIII12: The verso ends after V:VIII12. This incantation is not carried on.

15–17 'You shall expire as yesterday expired. You shall be extinguished as the light (lit. lamp) is extinguished for those who are moribund. You shall retreat (?) (there), upon <the> ground. You shall die!': Perhaps a typical sequence of phrases with four units is used here. Such sequences are very common in Akkadian and Ugaritic incantations, e.g. in RIH 78/20: *wtš'u lpn ql t'y kqtr urbtm kbtjn mdm ky'lm zrh klb'im shk* 'and you flee before the voice of the priest like smoke through an opening, like a snake at a foundation wall, like mountain goats towards the summit, like a lion in (its) den' (Fleming 1991, 146). See also the sequence of phrases in *Maqlû* III edited by Abusch/Schwemer 2008, 152–153 (lines 154–179); Meier 1937, 27–28 (lines 158–183).

17–20 R:V11–VI1 'The gods shall learn that you are dead. The Hathors shall learn that your heart has come forth. I shall tell it to the morning god and welfare (and) health which delight the heart are coming to the house of Re with the words (that) Horus has conquered Sāmānu': The 'Deities-Hathors-Formula' (DHF) is only attested in this manuscript and in the ostrakon Strasbourg H.115, which partly duplicates incantation 5 (below § 5). This formula is used several times in the papyrus:

incantations or threat formulae (suggested by M. Krebernik; see Rütterswörden, Horon הֶרֶן, in: Van der Toorn/Becking/Van der Horst 1995, 806–807; Stadelmann 1967, 78–79; Del Olmo Lete 2014, 31, 205–207). This however does not mean that Ḥoron is identical to Horus here; see Beck 2015b, 234.

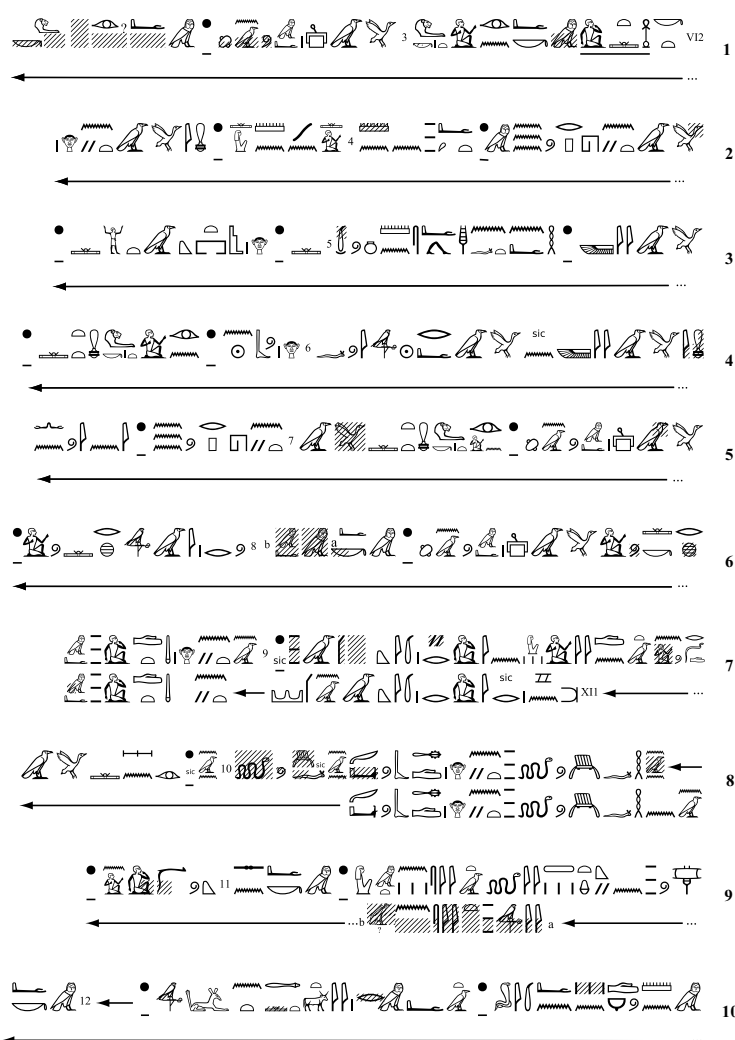
20–21 R:VI1–2: The recipe is very fragmentary. The term *pr.t-šn* is translated as seeds of melon or cucumber. An exact identification is not possible. This drug is rarely used; it is applied in bandages and ointments (GdM VI, 485–486; Germer 1979, 126–127; Germer 2008, 130). Two melons were common in Egypt: *Cucumis melo* L. and *Citrullus lanatus* (Thumb.) Mats. & Nakai (Germer 2002, 41). No therapeutic effects are known (Hoppe 1958, 293, 294, 295; Frohne 2002, 209–210; Frohn 2007, 332; Hiller/Melzig 2010, 147, 172). In ancient times and in folk medicine, melon seeds were used, among other things, for bladder problems and kidney diseases and also as a vermifuge (Schneider 1974, V, 394–398; Alpin 1980, 163; Boulos 1983, 75; Moursi 1992, 111–112 133; Hiller/Melzig 2010, 172). Wine (*jrj*) was used for internal and topical treatments in Egypt – usually as a solvent or for soaking. Used internally, wine can reduce body temperature (GdM VI, 48–49; Germer 1979, 86–89; Germer 1985, 117; Manniche 1989, 155–156; Kolta 2000, 767; Nicholson/Shaw 2000, 581; Germer 2002, 152; Germer 2008, 363; Schneider 1968, II, 19–20; Schneider 1975, VI, 204–205; Frohne 2002, 577; Hiller/Melzig 2010, 628–629). The alcohol concentration of wine is between 10–11% and does not exceed 16%, so it cannot be used as a disinfectant: only liquids with an alcohol concentration of between 16% and 70% have disinfecting properties (Germer 1979, 87–89; Nicholson/Shaw 2000, 590). Wine seems to have a positive effect on angiogenesis (the growth of new blood vessels from pre-existing vessels; Sipos *et al.* 2004, 213). Its intoxicating effect does not seem to have been used in Egypt (Germer 1979, 87–89; Germer 2002, 152; different GdM VI, 48–49). Lastly, one must consider the psychological component of using wine in recipes, because it was a luxury good in Egypt (Germer 1979, 89; Nicholson/Shaw 2000, 581; Germer 2008, 32).

21 R:VI2 : One would expect *w.t.* — : Note the odd order of the signs.

5. Incantation 5 (R:VI2–VIII9/V:XII, XII, XIII)

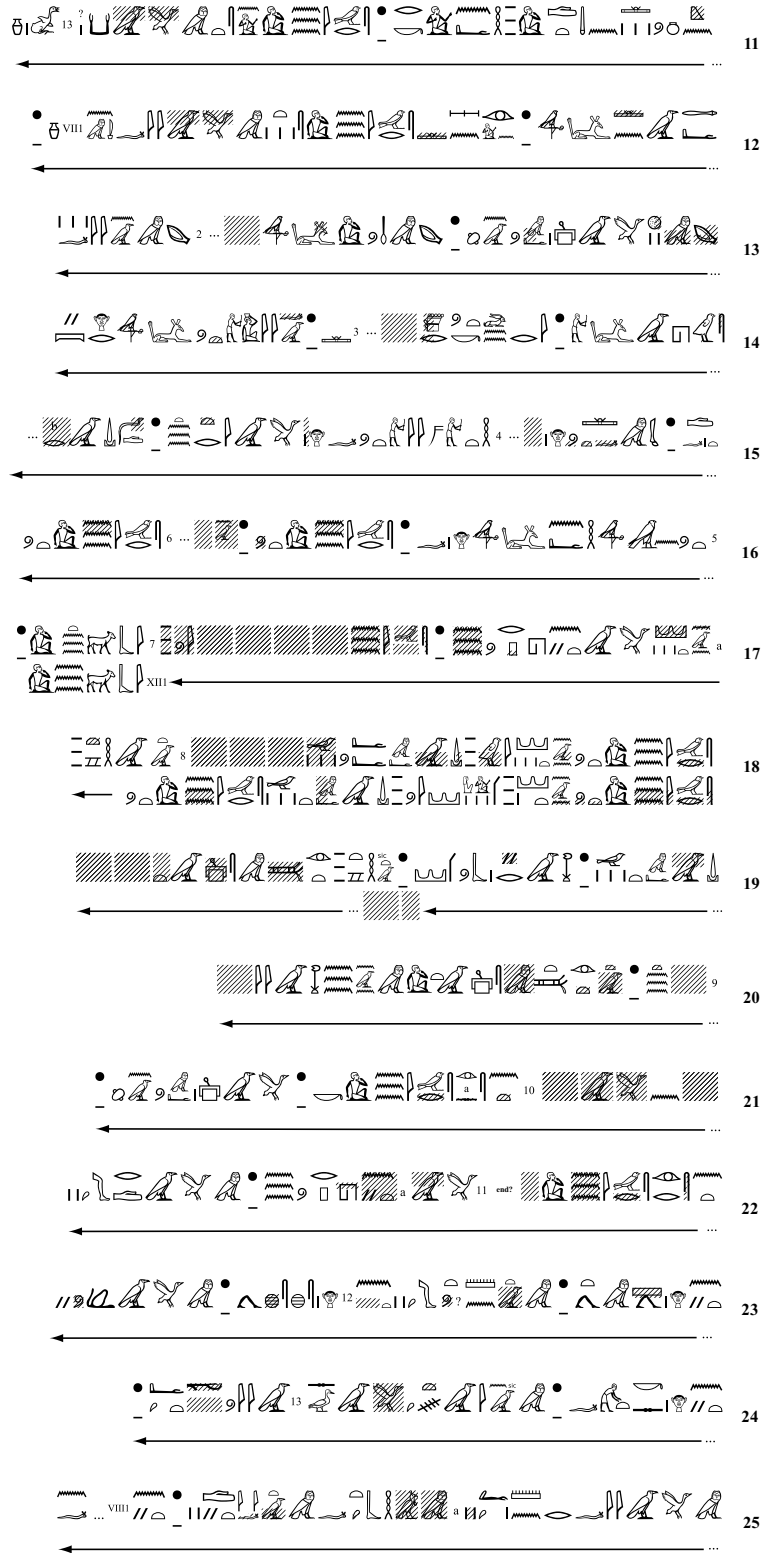
At the beginning, the magician explains that he has overcome the demon who was submerged in the patient's body, and that he belongs to the family of *Jrtkn* who are able to speak with snakes. Then the weather god and Anat are mentioned and the magician increases his power by suckling at Anat's teat and drinking out of the weather god's cup. After a fragmentary passage, the dry land and desert drink up *Sāmānu*/Akhu. A long list follows, describing where the demon afflicted the patient's limbs. The incantation ends with the DHF and a rather fragmentary recipe.





This incantation is the only one in papyrus Leiden I 343 + 345 for which there exist parallels. It appears on two other objects: ostracon Leipzig ÄMUL 1906 and ostracon Strasbourg H.115. The former contains the beginning (R:VI2–VII4) and the latter the end (R:VII6–VIII8). Amazingly, ostracon Leipzig starts with the ending of a different incantation and ends with the beginning of another spell against *Sāmānu*.⁴⁸

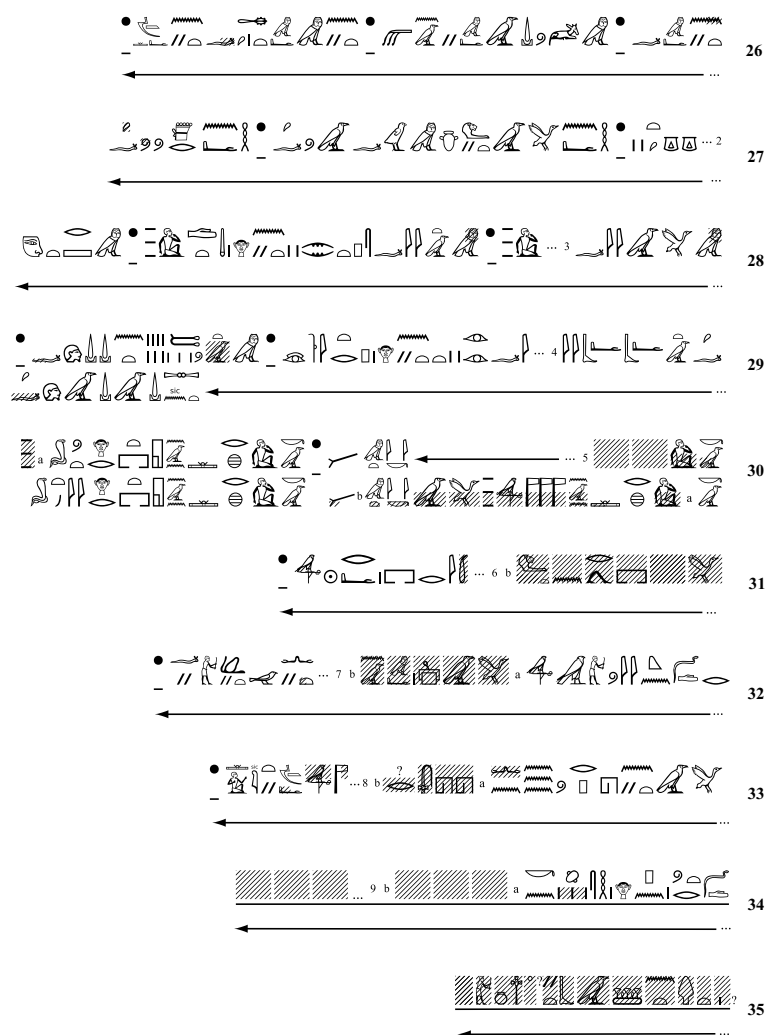


R:VI7a–b no longer legible; 9 <h>f3w, see hf3w in the same line; V:XII2a–b lower part of the line is broken off, only traces partially visible.

⁴⁸ For the ostraca, see Beck 2015b, 126–140, with further citations. Below, the publication will not be cited.



R:VII6a the  above is no longer legible; 10a Gardiner writes  and suggests , clearly ; 11a no longer legible; 13a no longer legible.



R:VIII5a-b almost illegible 6a-b only partially legible; 7a-b only partially legible; 8a-b traces of rubrum;
V:XIII1a-b lower part of the line is broken off.

Transliteration

Recto		
1	VI2-3	<i>k.t šn.t m=k jr.n=j hz.t=k p3 s3-m'w-n3- m[=k] jr[.n=j] hz[.t]=k</i>
2	VI3-4	<i>p3 n.ty hrp.w m-° °.wt n(.wt) mn ms.n mn <.t> ° mj p3 n.ty hr</i>
3	VI4-5	<i>p3(y) ° hn' ntj ° h' s:mn.w ° hr s.t k3.t °</i>
4	VI5-6	<i>mj p3(y){.n} p3 R'(w) jw=f hr wbn ° jr.n=j hz.t=k mj.t(j)t °</i>
5	VI6-7	<i>p3 s3-m'w-n3-° jr.n=j hz.t=k mj.t(j)t p3 n.ty hrp.w ° jn-jw nn</i>
6	VI7-8	<i>rh=k wj p3 s3-m'w-n3-° m=k m M'w-r'-j3 rh wj °</i>
7	VI8-9	<i>r-dd n(.j) wj t3 dny <.t> n <.t> J-y- r'-tj-k[...].w n3 n.ty hr md(w).t m-°</i>
8	VI9-10	<i>n3 n(.j) hf3w.w n.ty hr hdb(w) n3 n(.j) <h>[3w.w] n3 n ° jr ° dn p3</i>
9	VI10-11	<i>t3w(w) n(.w) Ky-t'-y t3y=sn mw.t ° m=k znk(w).n=j °</i>
10	VI11-12	<i>m mnd.w n(.w) ° ntj t3 ° m-r'-y.t ° 3.t n.t Sth(°) ° m=k</i>
11	VI12-13	<i>kn.w n(.w) md(w).wt hn' ° j r=k ° swr(j).n=j st m p3 kt</i>
12	VI13-VII1	<i>° 3 n(.j) Sth(°) ° jr.n=j ° dn swr(j) st m p3y=f nm °</i>
13	VII1-2	<i>sdm zp-sn p3 s3-m'w-n3-° sdm hrw Sth(°) [...] sdm n3y=f</i>
14	VII2-3	<i>swh(z) ° jr wnn{.tw}=k dr [...] ° f3(y) tw Sth(°) <hr> hr.y</i>
15	VII3-4	<i><m> dr.t=f ° whm=f tw hr [...] h(w){t} y{tw}=f <tw> hr p3 jtr(.t) ° dd D3r[...]</i>
16	VII5-6	<i>tw n Hr.w hn' Sth(°) hr=f ° swr(j) tw ° n3 [...] swr(j) tw</i>
17	VII6-7	<i>n3 n(.j) h3s.wt p3 n.ty hrp.w ° s[wr](j) [tw ... jw=w] jb.t °</i>
18	VII7-8	<i>swr(j) tw n3 n(.j) h3s.wt jw=w dm'°{°}. w <t> [swr(j) tw ...] t3 3h.(w)t</i>
19	VII8	<i>dm'.(w)t ° h3-y-r'-bw ° t3 <3> h.(w)t jr.t tm s3.t [...]</i>
20	VII9	<i>[...]t ° t3 jr(r).t tm s3.t m n3 n(.j) mw h3y [...]</i>
21	VII9-10	<i>[...] n(.j) p3 [...] nts jr=z swr(j)=k ° p3 s3-m'w-n3</i>
22	VII10-11	<i>nts jr swr(j) [tw] p3 [n.ty] hrp.w ° m p3 rd 2</i>
23	VII11-12	<i>n.ty hr šm.t ° m t3 mn.t(w) 2 n.t[y] hr shsh ° m p3 ph.wj</i>

Verso		
		[...]
		[...]
		[...]
		[...]
		[...]
XI1		[dnj.t] n <.t> {r} j-r'-tj-k3-n3 n.ty (hr) md(w).t m-°
XI1		n3 n(.j) hf3w.w n.ty hr hdb(w)
XI2		[... Kt]y.w t[3]y=sn mw.t [...]
		[...]
		[...]
		[...]
		[...]
		[...]
XII1		[...] jb
XII1		swr(j) tw n3 n(.j) h3st.jw jw=w dm'.wt swrj tw
		[...]
		[...]
		[...]
		[...]


Recto			Verso		
24	VIII12-13	<i>n.ty hr kZ.t=f^o m {n3} <t3> j3.t p3 z3y(w) <n.j> °.t^o</i>			[...]
25	VIII13-VIII1	<i>m p3y=f rmn 2 m nhb.t=f m t3ly=f dr.ty 2^o n.ty [...] n=f</i>			[...]
26	VIII1	<i>n.ty m-^cf^o m jw-d3-m^cy-n3^o n.ty m mht(.w)=f n.ty m3^c(.w)^o</i>			[...]
27	VIII2	<i>[m] gg.t 2^o hn^c p3 h3.ty m wf3(w)=f^o hn^c drw.w=f</i>			[...]
28	VIII2-3	<i>m p3y=f [...]° m t3y=f sp.t 2 n.ty hr md(w){w}.t^o m {r3} <3r> .t</i>			[...]
29	VIII3-4	<i>=f t3 °b^c(y.t) [m t3j]j=f jr.tj 2.t n.ty hr ptr(j)^o m t3 t3z(.w) <t> 7 n.t d3d3=f^o</i>	XIII1	<i>t3z.t n <.t> d3d3=f</i>	
30	VIII4-5	<i>k3 [...]° [p3]y=k mwt^o k3 rh n3 n(.j) Hw.t-hr.w</i>	XIII1	<i>k3 rh n3 n(.j) ntr.w p3y=k mwt k3 rh n3 n(.j) Hw.t-hr.yt</i>	
31	VIII5-6	<i>p3 pr <.t> n(.j) h3.ty[=k]^o [...]tj r pr R^c(w)^o</i>			[...]
32	VIII6-7	<i>r-dd kn(yw) Hr(.w) p3 s3-m^c-[n3] [...]° jw.ty ph.ty=fy^o</i>			[...]
33	VIII7-8	<i>p3 n.ty hrp.w nn [hh r ...] ntr m3^c.ty^o</i>			[...]
34	VIII8-9	<i>dd.tw r' pn hr hs kn [...]</i>			[...]
35	VIII9	<i>[... .t n.t š3b.yt^(?) nd(.w) ...]</i>			[...]

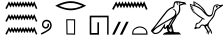
Translation

- 1 Another incantation: Behold, I have overcome you, o Sāmānu. Be[hold, I] have over[come] you,
- 2 [the] one who is submerged in the limbs of NN whom NN has born, like the one who
- 3 is flying up and established permanently at the high place,
- 4 like Re flies up during his rising. In like manner, I have overcome you,
- 5 o Sāmānu. In like manner, I have overcome you, the one who is submerged. Will you
- 6 not recognize me, o Sāmānu? Behold, Mauri is the one who knows me
- 7 with the words: I belong to the family of *Jrtkn*, those who speak with (?)
- 8 the snakes, who kill the snakes, those (who) put an end to
- 9 the breath of Qety, their mother. Behold, I suckled
- 10 at the breasts of Anat, the great cow (?) of the weather god. Behold,
- 11 numerous words are with me against you. I have drunk them out of the great
- 12 chalice of the weather god. Out of his chalice, I have drunk them.
- 13 Listen, listen, o Sāmānu. Listen to the voice of the weather god. [...] Listen to his
- 14 roaring! If you will be [...] The weather god shall lift you
- 15 up <with> his hand. He shall lift you up once again on [...] He shall strike you at the river (during) *D3r*[...] says [...]


- 16 you for this reason to Horus and the weather god. The [...] shall drink you. The
deserts
17 shall drink the one who is submerged. [The ...] shall dr[ink you] which thirst.
18 The deserts shall drink you while they are dry. The dry
19 field, the desert, the <fi>eld, which is not satiated [...]
20 [...] which is not satiated by [...] water
21 [...] It is it (= the dry field) which will drink you, o Sāmānu.
22 It is it (= the dry field) which drunk [you], the one who is submerged in the two
lower legs
23 that walk, in the two thighs that run, in the back
24 that bows, in the spine, the beam of the body,
25 in his two shoulders, in his neck, in both his hands that [...] for him,
26 which is with him in the *Jḏmn* (?) which is in his entrails which are in good
condition,
27 [in] the two kidneys (?) and in the heart, in his lung and his sides,
28 in his [two ears that hear (?)], in his two lips that speak, in his
29 nose, the bubbling one (?), [in his] both eyes that see, in the seven orifices of his
head.
30 The gods shall learn of your death. The Hathors shall learn
31 of [the coming forth of your] heart. [The goss]ip [reached] the house of Re
32 with the words (that) Horus has conquered [Sāmānu]. [...] without his strength,
33 the one who is submerged. There is no [blast (of fire) against (?) ...] the god, the
righteous one.
34 This utterance is to be said over faeces of [...]
35 [...] of the *šꜣb.t*-plant, to be ground [...].

Commentary

1 R:VI2 : Literally ‘I made your beginning’. It is translated as ‘to get in front of, overcome’ in WB III, 21.11–12 with reference to the present manuscript (WB III, 21.12). This phrase is used several times in the papyrus, so also V:IV10: *m=k jr.n=j ḥꜣ.t=k bw jr=k ḥꜣ.t=j* ‘Behold, I have overcome you. You did not overcome me!’ See also Gardiner 1928, 87.7; Massart 1954, 72.2.


2 R:VI3 : The phrase ‘the one who is submerged’ is a typical epithet of Sāmānu/Akhu in papyrus Leiden I 343 + 345. This epithet is also used in R:VI7, VII6, 11, VIII7, 11, X10, V:IV9. Massart 1954, 72.3, thinks that the metaphor of something evil being submerged was readily understandable to the Egyptians because they were used to crocodiles submerged in the Nile. For *n.ty hrp.w*, see e.g. papyrus BM EA 10042 (Magical Papyrus Harris) R:III7, R:VIII7 (Leitz 1999, Pl. 14, 19).

2–3 *ḥr pꜣy*: The infinitive of the verb *pꜣj* ‘to fly (up)’ can be constructed with or without a *t*-ending; for details, see the references in WB I, 494.1–12.



3 R:VI4 : For this construction, see Gardiner 1988, 130 §171.3, 226 §300 Obs.; Erman 1933, 275–276 §575; Gardiner 1928, 87.8; and Černý 1949, 25–30, to whom Massart 1954, 73.5, refers.

4 : Massart 1954,


73.6, assumes that {*n*} has to be emended. In this context the present *sdm-f* makes more sense because the sun's rising is an action which should take place over and over again. The translation *mj p3(y).n p3 R(w)* 'like Re flew up' is also possible. [*J*]*mn-R(w)* is written instead of *R(w)* in the parallel of ostrakon Leipzig ÄMUL 1906 R:5.

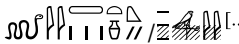

6 R:VI7–8 : Müller 2008, 283.170, remarks that *w* is uncommon after *m* and suggests the reading *h3w*, which cannot be confirmed. The graph *m*^c*w* is very unusual for syllabic writings, but Sāmānu is written with *m*^c*w* several times in the text. The name of this creature is otherwise unknown. Müller, *ibid.*, tentatively suggests that the creature's name can be connected with Meriri (van der Toorn: Meriri מרירי, in: Van der Toorn/Becking/Van der Horst 1995, 1064–1065). See also statements by Burchardt 1910, II, 24–25; LGG III, 333.

7–9 'I belong to the family of *Jrtkn*, those who speak with (?) the snakes, who kill the snakes, those (who) put an end to the breath of Qety, their mother': For a recent view on this passage, see Matić 2015, 57–60, who assumes this refers to two different kinds of snakes. It is also possible that there is only one group of snakes to whom the people of *Jrtkn* first speak and which they then kill.


7 R:VI8–9/V:XI1 : On the recto the determinatives are omitted, probably due to the haplography with *n3 n.ty* that follows. The determinatives on the verso clearly mark the word as a toponym. *Jrtkn* has been identified with Elteqon (עלתקון; Burchardt 1910, II, 7–8; Gauthier 1925, I, 99). Ahituv 1984, 92–93, rejects this because of the minor significance of that city. Matić 2015, 60–61, suggests connecting *Jrtkn* with one of the names of the foreign country of the northern people listed in Karnak on the northern wall of the seventh pylon during the reign of Thutmose III:  (Urk. IV, 788.139; Mariette 1875, 53.3, Pl. 21.139). The transformation *k* to *ḳ* and *t* to *t* poses difficulties for this interpretation; see Hoch 1994, 409, 411. Hoch, *ibid.*, remarks that *t* is interchangeable with *t* in monumental inscriptions. Apart from that, one has to consider that time passed between the two texts and that sometimes the spelling of foreign country names changes over time. Furthermore, there was



a city with the name *yarqānu* (^{uru}*i-ia-ar-qa-ni*, ^{uru}*ia-ar-qa-ni*), which at present cannot be located. Perhaps the toponym can be identified with this city provided the *t* is omitted; see van Soldt 2005, 26. See also statements by Massart 1954, 73.10; Müller 2008, 283.171.




8 R:VI9/V:XI1: The feminine article refers to *dnj.t* 'family'. — *n3 n(.j) <ḥ>f3.w(w)*: The parallel on ostrakon Leipzig 1906 R:8 alternatively writes  *n3 n(.j) f3(w)* 'the vipers'. For snakes in general, see Gardiner 1947, II, 69*.1; for *f3*, see Newberry 1948, 118; Leitz 1997, 64–135.

9 R:VI10/V:XI12 : The mother snake is called *Kty* (rt.) in the text. On the verso only the last signs have been preserved. The parallel on ostrakon Leipzig ÄMUL 1906 R:8–9 gives a different name and omits the determinatives: *Kjpw* . This name is otherwise unattested.



8–9 R:VI10–11 'Behold, I suckled at the breasts of Anat, the great cow (?) of the weather god': In ostrakon Leipzig ÄMUL 1906 R:9–V:1, the subject of the sentences is different: 'Behold, she suckled at the breasts of Anat, the great cow (?) of the weather god.' Here, the mother snake (see above) or alternatively the family of *Jrtkn* suckles milk at Anat's teat, and not the magician as in papyrus Leiden I 343 + 345. Anat is known as a wet-nurse from the Ugaritic myths, e.g. the Legend of Keret: *ynq.ḥlb.ṯ[trt] mšṣ.ṯd.btlṯ. [nt] mšnq[t.ilm]* 'He suckled the milk of Astarte, he suckled at the virgin [Anat's] breast, the wet-nurses [of gods]' (CAT 1.15 II26–28; see Parker 1997, 25).

9 R:VI11 : Massart 1954, 73.15, suggests connecting the word with the Sumerian amar 'calf' and refers to CAT 1.10, where, according to the scholarly consensus at that time, Baal copulates with Anat as a cow. This derivation from the Sumerian amar is to be rejected. CAT 1.10 tells the story of Baal; he is on a hunting trip at a pasture with many cattle, and Anat is following him. According to the rather fragmentary context, Baal, in the form of a bull, copulates with a cow and begets a bull and a heifer, which he presents to Anat, so Anat cannot conceivably be that cow; see Parker 1997, 181–186; Day 1995, 64. Hoch 1994, 67–68, proposes connecting the word *mry.t* with the Semitic root *ḥlb* 'milk' on the one hand, and with *wl* 'suckle' on the other.

Vittmann 1997, 281, rejects this with a sound explanation. For the phrase ‘cow of Seth’ in the inscriptions of Ramses II, see Couroyon 1964, 453–456, who ultimately claims that this epithet should be read ‘bull of Seth’ instead of ‘cow of Seth’, because it is generally used as an epithet of Ramses II. The word  (ostracon Leipzig ÄMUL 1906 V:1 ) cannot be simply derived from any of these words, even if the determinative clearly implies that it has to be a kind of cow.



11–12 R:VI12–VII1 ‘I have drunk them out of the great chalice of the weather god. Out of his chalice, I have drunk them’: Here, the conjurer imbibes himself with words from Baal’s chalice – an action which will obviously empower him. The next phrase confirms this; see also Borghouts 1978, 102.64. In ostracon Leipzig ÄMUL 1906 V:2–3, the demon Akhu is forced to drink these words, which in this case probably have a harmful effect. The chalice seems to be an expression of royal dignity. In the Baal Cycle, a goblet is placed in Baal’s hands and other deities pay tribute to him: *ytn.ks.bdh krp[[m]]nm.bkl’at. ydh bkrb.ꜥm* ‘Put a cup in his hand, a chalice in both of his hands, a mighty goblet’ (CAT 1.3 I10–12; Parker 1997, 106; Smith/Pitard 2009, 94–96); see the statements by Müller 2008, 284.174. — For , see WB V, 148.9–10; Massart 1954, 74.18; Hoch 1994, 338–339.502. — Massart 1954, 73.17, thinks that the pronoun  refers to suckling at Anat’s teat. The reference clearly seems to be to .

13–14 R:VII1–2 ‘Listen, listen, o Sāmānu. Listen to the voice of the weather god. [...] Listen to his roaring!’: Note the climax used in the sentences.

14 R:VII2 : Massart 1954, 74.23, refers to Gardiner 1909, 28–29, and Gardiner 1930, 226, who prefers to translate the word as ‘to be in confusion’. In the context – as Massart, *ibid.*, has stressed – the translation ‘roaring’ fits better. The spelling is common for the 19th Dynasty (WB V, 71). For this term, see also Vandier 1950, 217–218.g. — R:VII2 : {*tw*} has to be emended. For the construction *jr wnn*, see Schenkel 2005a, 328–333; Černý/Groll 1984, 561.




14–15 R:VII3 *fꜥ(y) tw Stḥ^(?) <hr> hr.y <m> ḏr.t=f*: The same phrase is used in R:IX10, in accordance with which <*hr*> was restored here. Gardiner’s transcriptions

(Massart 1954, 19) show *jr.t*, with the remark one has to read *ḏr.t*; so does Massart 1954, 74.25. The manuscript clearly shows *ḏr.t*.

15 R:VII4 : For the rearrangement of *tw* + suffix into suffix + *tw*, see Gardiner 1937, 141a, who lists various examples; see also Massart 1954, 74.27. — : This creature is otherwise unknown. — Ostracon Leipzig ÄMUL 1906 V:6–8 ends with ‘Strike [...] the hard stone of *Sḏr* [...] on it. <You> will not stand up. There is no ima<ge> of you in [his] limbs.’ Papyrus Leiden I 343 + 345 is too fragmentary for restoring this passage and providing a translation. Borghouts 1978, 20, 102.66, thinks that the version in the parallel is more correct than the one on the papyrus, because of papyrus Leiden I 349 R:15 *ḥw.tw=f ḥr pꜥ jnr wꜥb* ‘he is thrown on the pure stone’ (De Buck/Stricker 1940, 57 + Pl.).



16: A new subject in the incantation starts here. The demon is removed by the dry deserts, which drink him up. This is also where the second parallel, ostracon Strasbourg H. 115, begins. The beginning is not exactly the same. — R:VII5: In the lacuna after *swr(j) tw nꜥ* [...] a word qualifying a kind of dry land must have been written. See Massart 1954, 74.28, who refers to Papyrus Chester Beatty II V:V7–8 *šn(t).n=j (8) pzg.n=j swr(j).n=j tn* ‘I invoked (you). I spat you out. I drank you!’ (Gardiner 1935, II, Pl. 37) and papyrus Vatican Mag. II3 *swr(j)=j tw* ‘I drink you’ (Suys 1934, 70–71), where an ailment is also consumed.


17–22: The ‘deserts shall drink you’ theme is not genuinely Egyptian.

18 V:XIII1 : For this spelling as ‘foreign land, hill country’ and not ‘foreigner, desert dweller’, see WB III, 235.14. — R:VII7/V:XIII1 : The word *ḏmꜥ(ꜥ)* ‘parched’ is only attested in papyrus Leiden I 343 + 345 and the parallel on ostracon Strasbourg H. 115 R:2 (); see WB V, 574.10–11; Hoch 1994, 386; Müller 2002, 42.581. In contrast to papyrus Leiden I 343 + 354, on the ostracon the word qualifies the desert as an attributive and is not used as an adverbial clause. The word is used again in line 19 (R:VII8).

19 R:VII8 : Massart 1954, 71, 74.33, translates it as ‘the dry land of Kharabu’ and notes


that the term is not used in the sense of ‘Aleppo’ but as a paraphrase for Hebrew חרב ‘be dry, dried up’; see Burchardt 1910, II, 39.736, Gauthier 1927, IV, 151–152. The translation given by Massart, *ibid.*, is not possible because an indirect genitive would be used in such a construction. The verse points also argue against this translation. Hoch 1994, 249, translates *hrb* as ‘desert’, which fits the context quite well. See older interpretations by Leemans 1842, 67; Chabas 1902, 138.

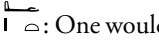
20 R:VII9 : The word qualifying the water is not clear. Perhaps it has to be connected with *hy* ‘flood (the high one)’ (WB III, 238.8), but this word is not attested before the Greek Period. The parallel (R:3) reads  *mw n.w hj <j>[.t]* ‘rainwater’.

21 R:VII9 : The parallel (R:4) reads: (*verb of motion?*).*n*^(?) *p3 R^c(w)* but the context is too fragmentary for a translation. R:VII9 should probably also be restored as *p3 [R^cw]*.

21–22 R:VII10–11 ‘It is it (= the dry field) which will drink you, o Sāmānu. It is it (= the dry field) which drank [you], the one who is submerged (...)’: The sentences are constructed with a Middle Egyptian *jn*-construction, the former in the future tense, the latter in the perfect tense. Massart 1954, 71, and Borghouts 1978, 20, translate them in the present tense. Müller 2008, 284, uses the future tense in his translation. The parallel on ostrakon Strasbourg H. 115 R:4–5 constructs the sentence in the plural (*ntsn jr=sn swr [...] n.ty hrp.w*).



22–29: In the following lines, several body parts which Sāmānu/Akhu has afflicted are listed. The body parts are specified by a possessive pronoun or the possessive article in the third person masculine. The parallel on ostrakon Strasbourg H. 115 at first uses the second person masculine possessive pronoun (=k) and the second person masculine possessive article (*p3y=k*; R:5–7), but later follows papyrus Leiden I 343 + 345.

23 R:VIII11 : For this construction, see the commentary to line 5 of incantation 3 (above § 3).


24 R:VII13 : One would expect a plural or another word denoting the whole body, like *h^c.w*.


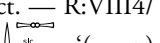
25 R:VII13 ‘(...) in his neck, in both his hands that [...] for him’: The parallel differs slightly: ‘in his neck

which is intact [...]’ (ostrakon Strasbourg H. 115 R:7). Müller 2000, 284.181, reads *q3.t* (WB V, 516.5–7), the old lexeme for ‘hand’, as does Mathieu 2000, 248. The ostrakon clearly has *wq3.t* modifying the neck as an adjunct. The function of the hands has not been preserved in papyrus Leiden I 343 + 345.

26 R:VIII1 : The term seems to designate something in the entrails – an organ or part of an organ. The parallel reads  and omits the determinative (ostrakon Strasbourg H. 115 R:8). Hoch 1994, 48.44, suggests connecting the term with the Hebrew אומיאות ‘knots, fringes’ or the Akkadian *aza’lu* ‘sack with netlike reinforcement’ (CAD A.2, AHw. I, 92a–b), both of which are supported by the determinative for hair. According to Müller 2008, 284–285.182, the parallel is to be restored as *hw-<q3>-m^c-r*, whereby the final *r* represents *l*. See also the Ugaritic *azml/izml* ‘sack, garment’ (DUL 137, Hoch 1994, 48). Perhaps the term *hw-m^c-r* is to be connected with *br₂* ‘limb’ (DNWSI I, 7).

28 R:VIII2–3: The ears with their features have to be written in this lacuna because the other of the seven orifices of the head – the mouth, nose, and eyes – are mentioned. The remaining determinatives suggest a verb of perception like ‘to hear’. The lexeme used for ‘ear’ cannot be determined with certainty due to the gap. See also Müller 2008, 285.183.

28–29 R:VIII3 : Here, the term *sr.t* ‘nose’ is written with the metathesis *rs.t*. For this spelling, see WB IV, 523.


29 R:VIII3 : The term *t3 b^cb.y[t]* is not attested anywhere else. Perhaps it is a metathesis of *b^cb^c* ‘to bubble’ (WB I, 447.1–4; Allen 1984, 577; Ward 1977, 274–278), which would give something like ‘the bubbling one’. The sense is still odd; see also Massart 1954, 75.49; Müller 2008, 285.184. The remains in the parallel on ostrakon Strasbourg H. 115 R:10 fit *sn* ‘to smell’ (WB IV, 153.8–154.7) – if the reading is correct. — R:VIII4/V:XIII1  (seven) orifices of his head’: Usually the word *b3b3.w* ‘holes’ (WB I, 419.1) is used for *t(z).t* ‘knot’. According to Wendrich 2006, 252, the seven *t(z).t* of the head can also be referring to the seven vertebrae of the neck. This has to be

rejected because the seven holes of the head are mentioned earlier in the papyrus and the enumeration of these seven holes ends with *l(š)t.t 7 n.t ḏḏḏ=f*.

30–33: The DHF follows, see the commentary to lines 17–20 of incantation 4 (above § 4).

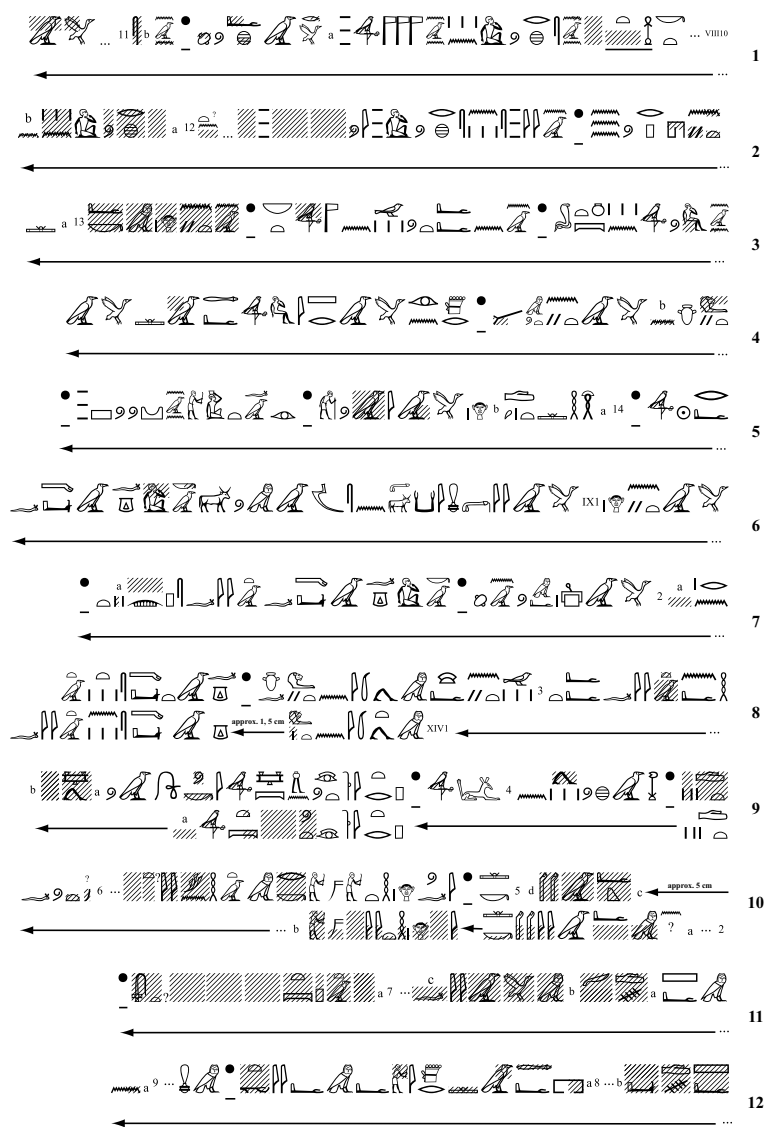
32: The parallel differs from papyrus Leiden I 343 + 345: ‘the killed one for you (?)’. Due to its fragmentary state, the meaning is obscure. Ostrakon Strasbourg H. 115 ends here.





34–35: A rather fragmentary recipe follows. It mentions faeces and the *ššb.t* plant, which is qualified by something lost in the gap. The parallel on ostrakon Leipzig 1906 mentions grain and water as ingredients. For faeces, see the commentary to lines 7–8 of incantation 1 (above § 1). The *ššb.t* plant is sometimes connected with *šb.t* (incantation 4 (above § 4), commentary to lines 21–22). It is used externally in bandages and ointments. An exact identification is not possible (GdM VI, 476; Germer 1979, 318; Charpentier 1981, 646–647; Germer 2008, 125. See also the discussion in Westendorf 1999, I, 506).

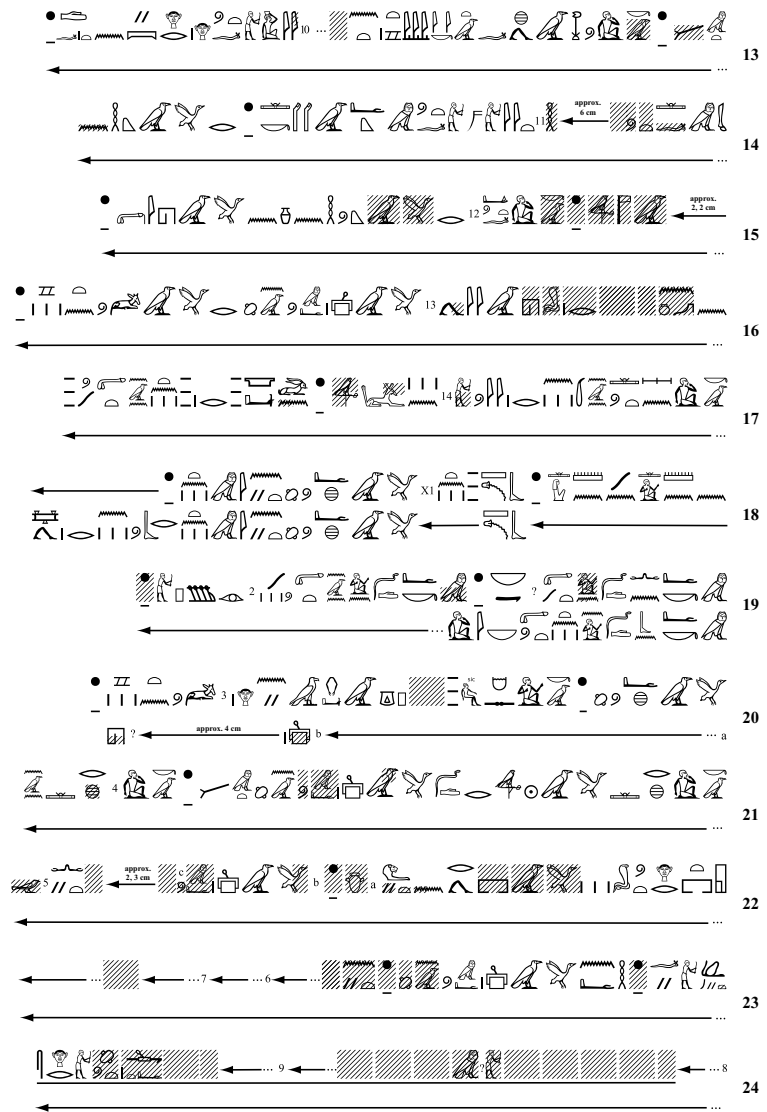
33 R:VIII8 : Dawson 1934b, 187, suggests the reading *js kk*, but admits that it is improbable that words were spoken over the ‘brain of a weevil’; see also Massart 1954, 76.56.

6. Incantation 6 (R:VIII10–X9/V:XIV, XV)

In this spell, Sāmānu/Akhu is accused by several deities before the demon is ripped out. After a rather fragmentary passage, the creature is struck at the moon god's jar and falls to the ground. At the end, the vessels containing the demon open up to spit out their contents (= the demon). The incantation ends with the DHF and a very fragmentary recipe. It is remarkable that the scribe alternates between Sāmānu and Akhu. This clearly shows that the two names were interchangeable for the Egyptians.



R:VIII10a  above the line; 10b  no longer legible; 12–14a–b at the end of column R:VIII; 12b no longer legible; IX1a traces of ; 2a  on the edge of the rip; 4a–b almost faded; 4c–d partially legible; 6a–b almost faded; 6c almost faded; 7a–b difficult to read due to a rip in the papyrus, signs are faded; 8a & 9a perhaps nothing is missing; V:XIV1a traces; 2a–b lower part of the line is broken off.



R:X4a-b almost faded, line is half broken off; 4c no longer legible; V:XV2a-b; traces.

Transliteration



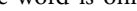
Recto			Verso
1	VIII10–11	<i>k.t šn[.t] n3 n(.j) srh.w n(.w) n3 n(.j) ntr.w r p3 °[h].w° n3 [n(.j) srh.w n(.w) r] p3</i>	[...]
2	VIII11–12	<i>n[.ty] hrp.w° n3y=sn srh.w j[w ...] tn[... srh.w n(.w){n}]</i>	[...]
3	VIII12–13	<i>n3 n(.j) hrd.w n(.w) Nw.t° n3 n(.j) °(w)t n <.t> ntr nb{.t} <r=k>° [n3 n.ty hr mk]</i>	[...]
4	VIII13	<i>[h]3.ty [n(.j)] p3 n.ty mwt° dr jr.n p3 šrj °3 <n.j> [p]3</i>	[...]
5	VIII13–14	<i>R°(w)° w3h dr.t hr p[3] j[3]w° jr f3.t n3 n(.j) dw.w°</i>	[...]
6	VIII14–IX1	<i>p3 n.ty hr p3y mj k3 n sm3(m).w [k]3 fg3=f</i>	[...]
7	IX1–2	<i>r' n(.j) p3 s3-m°w-n3° k3 fg3=f t3y=f sp[.t] 2.t°</i>	[...]
8	IX2–3	<i>hn° [t3]y=f °(w)t n.ty h°m.tj n h3.ty=f° fg3{.t} st t3 <y=f></i>	XIV1 <i>[h°]m{t}.tj n [h3].t[y=f]fg3 sn t3y=f</i>
9	IX3–4	<i>[dr.t 2]° h3h{.w}.n Sth° ptr(j) tw Jn-hr.t jw-k w3.w</i>	XIV1 <i>dr.t 2 ptr(j) {wt} <tw> [Jn-hr].t</i>
10	IX4–6	<i>[... m-°k3=k° jw=f hr h(w).t [r=k] m t3 h[ny.t ... t]w=f</i>	XIV2 <i>[...]{n} m-°[k]3(y)=k j[w=f]h r h(w).t [...]</i>
11	IX6–7	<i>m š°[d m p3y=f ... t3 p.t ... t]°</i>	[...]
12	IX7–9	<i>[š°d ...] °3 drj °m°y[.t]° m-mj[.tjt ...] n</i>	[...]
13	IX9–10	<i>mwt° k[3] wh3h=f t3y=k sh.t n.t [... f3]y.{tw}=f <tw> hr hr.y n dr.t=f°</i>	[...]
14	IX10–11	<i>whm[=f tw ... h](wy).t{tw}=f <tw> m-°k3=k° r p3 kh[n]</i>	[...]
15	IX11–12	<i>[n.j p3 ntr° k3] dj{tw}=f <tw> r [p3] k(w)hn n(.j) p3 hj°</i>	[...]
16	IX12–13	<i>n(.j) [Nw-k3-r' h]3y p3 s3-m°w-n3 r p3 jwtn°</i>	[...]
17	IX13–14	<i>k3 °dn tw n3 n(.j) tnr(y).w n(.w) [S]th° wn.w r'.w=tn n3 n(.j) mt.w</i>	[...]
18	IX14–X1	<i>n(.j) mn ms.n mn <.t>° bš.w tn p3 °h.w n.ty jm=tn°</i>	XV1 <i>bš(.w) p3 °h.w n.ty jm=tn r-bnr</i>
19	X1–2	<i>m=k nn dd=[j n] mt nb° m=k dd=j n n3 n(.j) mt.w jr šzp[°]</i>	XV1 <i>m=k bn dd{n}=j <n> {tn} mt(w) nb j</i>
20	X2–3	<i>p3 °h.w° k3 hmz(w)=[tn] pg3.tjwny hr <p3> jwtn°</i>	XV2 <i>[... s3 ...] h</i>
21	X3–4	<i>k3 rh p3 R°(w) r-dd p3 s3-[m°w]-n3 mwt(.w)° k3 r[h] n3 n(.j)</i>	[...]
22	X4–5	<i>Hw.t -hr.w [p3 p]r <.t> n(.j) h3[.ty=k° p]3 s3-[m°w-n3 ...] jw.ty</i>	[...]
23	X5–7	<i>ph[.t]y=fy [°] hn° p3 s3-m°w-[n3° n.ty ...]</i>	[...]
24	X8–9	<i>[... m ... jr.w m jh.t w°.t wt.w] hr=s</i>	[...]



Translation


1 Another in[cantation]: The accusations of the gods are against Akhu. The
[accusations of the gods (?) are against] the one
2 who is submerged. Their accusations [... The ac]cusations
3 of the children of Nut, the accusal of every god [who protects (the)]
4 heart [of] whom is dead, <are against you>, since the elder/eldest son of
5 Re has laid down the hand upon the ol[d on]e who carries the mountains,
6 the one who copulates like a bull (copulates) with wild cattle. He [sh]all tear
7 out the maw of Sāmānu. He shall tear out his two lips
8 and [hi]s accusal which approaches harmfully his heart. His two hands
9 shall tear them out. As the weather god has hastened: Onuris sees you whilst you
are (still) remote.
10 [...] towards you. He strikes [at you] with the s[pear ...] He is
11 a cutt[ing one with his ... the sky ... fire (?)]
12 [cut ...] great [...] Solid is a throwing [stick] like[wise (?) ...] of
13 death (?). He sh[all] seek your field of [...] He shall lift <you> [up] with his hand.
14 [He] shall [lift you up (?)] once again [...] He strikes <you> – facing you – at the
cauld[ron (?) ...]
15 [of the god]. He [shall] give <you> to [the] cauldron (?) of the husband
16 of [Nikkal]. Sāmānu shall [fa]ll to the ground.
17 The might of the [wea]ther god shall finish you. Open your mouths, o vessels
18 of NN whom NN has born. Spit (you) out Akhu which is within you.
19 Behold! I do not speak to any vessel. Behold, I do speak to the vessels which have
received
20 Akhu. [You] shall sit after you have opened to <the> ground.
21 Re shall learn that Sā[mā]nu is dead. The Hathors
22 shall lea[rn of the coming for<th> [of your] he[art], o Sā[mānu. ...] without
23 his strength and Sāmā[nu who ...]
24 [...] to be made into one mass, to be bandaged] with it.



Commentary



2 R:VIII11 *n3y=sn srh.w jw [...]* *tn*: The auxiliary *jw* seems to initiate a dependent clause which specifies the *srh.w*. The *tn* at the end is odd. One would expect the article $\overline{\text{A}}$ because of the *srh.w* that follows; see also Massart 1954, 78.3–4.


3 R:VIII12 : The word is only attested in the present manuscript (WB I, 169.3), see also R:IX2–3. — <*r-k*> : <*r-k*> is omitted in the last sentence of the list of accusations. Since Akhu is mentioned before this, the accusations that follow are probably also directed against him. Müller 2008, 285, translates it as ‘[<Mögen sich> d]ie Vorwürfe der Kinder der Himmelsgöttin <gegen> die Anschuldigungen eines jeden Gottes <richten>’, which does not make sense. Müller, *ibid.*, follows Massart 1954, 78.6, who restores <*r*> after . — : The children of Nut are Osiris, Seth, Isis, and Nephthys.

4 R:VIII13 : Massart 1954, 78.10, suggests emending {*n*} in *jr.n* because this construction is not possible in Middle Egyptian. The preposition *dr* is followed by the perfect *sdm=f* or *sdm.t=f*, whereas a *sdm.n=f* is generally used after *dr.n*; see Gardiner 1988, 394 §483. In Late Egyptian *sdm.n=f* could be used in temporal clauses or with conjunctions, in other words after *dr/m-dr* (Erman 1933, 149–150 §314), so the text would not have to be emended. —  ‘the elder/eldest son of Re’: Both Horus (e.g. CT VII, 430c *Hr.w wr.w R^c.w*, 432c *Hr.w wr.w R^c.w*, 514h *Hr.w wr.w R^c.w*) and Ihi (CT IV, 179c *jnk (= Jhy) mtw.wt jptw tp.(w)t n.(w)t R^c.w*, 180a *jnk (= Jhy) z3 tp pn n.(j) R^c.w*) are known as the eldest sons of Re.


5 R:VIII14 : The gesture of laying one’s hand upon someone is a sign of support. The phrase is used with this meaning in line 7 of the Metternich stela (Golenischeff 1877, Pl. IV.58) and in papyrus Leiden I 348 V:XII5–6 (Borghouts 1971, Pl. 14–14a, 31); so too is it used here; see also Massart 1954, 78.12. — ‘the ol[d one] who carries the mountains’: It is uncertain which deity is being meant with *p3 j3w*. The sun god Re can have this epithet, for example in papyrus Turin 84.1, where it is written as *shn nwn jn j3w dz=f* ‘Nun is embraced by the old one himself’ (Pleyte/Rossi 1869, II, Pl. 84). Similarly, in papyrus Turin 132.2 Re is called *j3w(t) ntr.y* ‘the divine old one’ (Pleyte/Rossi 1869, II, Pl. 132). Compare also a passage in the tomb of Seti I (Hornung 1982, 26, 46). Fischer-Elfert 2011, 196.34, suggests this passage refers to the supreme god of the Ugaritic pantheon, El. El is considered to be a king and sacred. He appears as an aged deity. El is also known as a bull, in reference to his dignity and strength; see Hermann: El 𐎍𐎎, in: Van der Toorn/Becking/Van der Horst 1995, 523–524; Becking, Ancient of days, in: *Ibid.*, 78–79. In CAT 1.4 VIII1–6, there is a similar passage. Two messengers of Baal are sent out to two mountains: *idk.al.ttn.pnm m.gr.trgzz m.gr.trmg m.tlm.gsr.ar3 sa.gr.l.ydm hlb.l3r.rhtm* ‘Then you shall decamp to the mountain Trgzz and the mountain Trmg, the two mountains at the edge of the Earth. Lift the mountain with both your hands, the mountain above the back of your palms.’ (CAT 1.4 VIII1–6; Parker 1997, 138).


6 R:VIII14–IX1 : ‘(...) the one who copulates like a bull (copulates) with wild cattle’: Alternatively, the translation ‘the one who copulates like a bull of the wild cattle’ is also possible. Compare Papyrus Chester Beatty VII, V:16 *jw=f p3y mj p3y rhn(t) jw=f hr m3=st mj m3 [...]* ‘He copulates like a ram copulates. He mounts her like [...] mounts’ (Gardiner 1935, II, Pl. 36). — V:IX1 : This word is only attested with this particular spelling in the present papyrus (WB I, 580.5). Massart 1954, 78.15, remarks that it probably belongs together with the words *fk3* and *fk(w)* (WB I, 579.11–12.14), Coptic: **qω6ε**, **qωx**. See also Gardiner 1911b, 39*.14; Crum 1939, 626–627.


9 R:IX3 : Used here for *h3m* (WB III, 364.14). — R:IX3–4 : ‘As the weather god has hastened’ or alternatively ‘for the weather god they were hastening’. The term *h3h.w* ‘the hastening/fast ones’ is only known in reference to the messengers of Re, who are sent to retrieve ochre from Elephantine in order to dye beer to get Sekhmet drunk (Hornung 1982, 6, 34–35, 39; see also Hornung 1975/6 I, 173, II, 83). They do not seem to be associated in any way to the weather

god/Seth, so the text is probably to be emended to *h3h{.w}.n*. — R:IX4 : For Onouris, see Junker 1917; Vandier 1957, 269; Schenkel 1982, 573–574.

10–11 R:IX6 *tw=f m šꜥd m p3y=f* [...] ‘He is a cutt[ing one with his ...]’: The *tw=f* at the beginning can also be the remains of a *tw*-passive voice. The word *šꜥd* should then be translated as ‘sword’ (WB IV, 423). The double use of the preposition *m* seems odd, but a similar sequence is used in *The Instructions of Dua-Kheti*: *wrš=f m šꜥd m jz*.w ‘he spends the day cutting in reed’ (Papyrus Anastasi VII = papyrus BM EA 10222 x+3, 3; tablet Louvre N693 V:31; ostracon BM EA 29550 + ostracon DeM 1546 R:10). Due to the rather fragmentary state of the papyrus, it is not possible to state exactly what is happening.


11 R:IX7 : Other restorations besides *h.t* ‘fire’ are possible: *dnꜥn.t*, *dšr.t*, *tk3y.t*, *t3.yt*, *k3p.t*, *sd.t*, *šhm.t*, etc. The fragmentary state of the manuscript prevents a definite conclusion.

12 R:IX8 : ‘Solid is a throwing [stick] like[wise (?) ...]’ or ‘pierces a throwing [stick] through like[wise]’. As a verb the word *qr* has the meaning ‘to hinder, to put an end to’, or, in the context of spears, ‘to pierce’. Note that it would be difficult to pierce someone with a throwing stick. The adjective verb *qrj* ‘to be hard/solid’ (WB V, 599; Faulkner 1962, 232; Osing 1976, 609, remark 604) is possible and more likely.


13 R:IX10 : The phrase ‘to the top/upwards’ is usually written with the prepositions *n-hr.w* (WB III, 143.8) or *r-hr.w* (WB III, 143.2–6). On a stela of Thutmose III, arms are raised (*hr hr.w*) to ward off evil (WB III, 143.7). — *n*: Here used for *m*.



13–15 R:IX10–11: For the rearrangement of *tw* + suffix into suffix + *tw*, see the commentary to line 15 R:VII4 of incantation 5 (above § 5).


14 R:IX11 *khꜥn*: The gap that follows is far too big (approx. 2.2 cm) to contain only the beginning of the article [*p*]₃. The cauldron probably had an adjunct.

15 R:IX11 : Perhaps [*p*]₃ *ntr* is to be amended with <*hr.y*> to *p3 ntr hr.y* ‘the god above’, because his wife Nikkal is mentioned next.

16 R:IX12: Nikkal is the moon god’s wife. See the commentary to line 12 R:V6/V:VIII2–3 of incantation 4 (above § 4).

17 R:IX13–14  ‘the might of the [wea]ther god’: Literally ‘the mighty deeds of the weather god’ (Lesko IV, 91).

19 R:X1–2/V:XV1 ‘Behold! I do not speak to any vessel. Behold, I do speak to the vessels which have received Akhu’: Massart 1954, 79–80.34, refers to papyrus Turin 131.10–11, where vessels are addressed in a similar manner: *mt.w n.w hr̄.w(t)=j [n]n wn r’=tn šzp=tn rdw* [...] ‘o vessels of my body, your mouth(s) shall not open so that you can(not) receive the discharge [...]’ (Pleyte/Rossi 1869, II, Pl. 131); similarly papyrus Leiden I 348 R:VII 3–6: *mt.w=k nn wn=tn r’=tn šzp rdw.t n qdw.t* [...] *bš šzp.n=tn m (j)h.t nb qdw.t* [...] ‘o my vessels, you shall not open your mouth(s) so that you can(not) receive the discharge of the evil [...] spit out, after you had received any evil [...]’ (Borghouts 1971, Pl. 7–7a, 24). The negation  is used on the recto and  is used on the verso. For the term *mt* ‘vessel, cord, etc.’, see Breasted 1930, 109–113; Jonckheere 1947, 17.9; GdM I 1954, 20–21, 43, 72–74; Lesko I, 251; Nunn 1996, 44; Walker 1996, 236, 270; Westendorf 1999, I, 127.

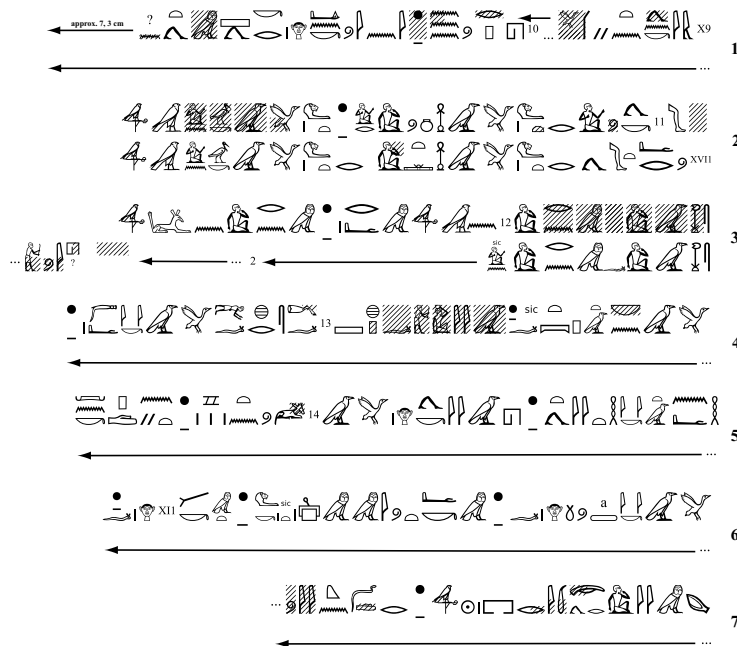
20 R:X2 ; Massart 1954, 80.37, refers to WB I, 562.8–9, where the term is translated as ‘eine Art zu sitzen oder zu stehen’. Perhaps the word can be connected with *pg3* ‘to unfold, to open up’ (WB I, 562; Lesko I, 184; Meeks II, 144/78.1533), which makes sense because the vessels are being asked to spit out the demon.



21–23 R:X3–7: The DHF follows with slight changes: the sun god Re is mentioned instead of the deities (*ntr.w*). The incantation in R:X6–7 cannot be restored. For a detailed discussion of the DHF, see the commentary to lines 17–20 of incantation 4 (above § 4).


24 R:X8–9: The incantation ends with a rather fragmentary recipe which was to be applied topically.



7. Incantation 7 (R:X9–XI1/V:XVI1–2)


This rather short incantation without a title starts with a sequence of rhetorical questions. The sorcerer identifies himself as the servant of Horus and the weather god strikes the demon with his sword. In the end the evil being dies. Neither Akhu nor Sāmānu are mentioned in this spell but because of the epithet ‘the one who is submerged’ and the short version of the DHF, it is obvious that the incantation is directed against the demon Sāmānu/Akhu.







R:X14a at first glance the sign looks like  but it is actually  (S130A).

be constructed with the preposition *m*. In Late Egyptian, it would be possible to construct the direct object of *shz* with *m* (WB IV, 232.13). Here it seems to be used with the meaning ‘to call someone’s name to mind’ (WB IV, 233.13). — R:X12 : For the construction with *m-r’-c*, see Erman 1933, 341; Černý/Groll 1984, 129.

4 R:X12–13 : The word *hps* with this determinative can have the meaning ‘(fore)arm’ or ‘scimitar’ (WB III, 268–270). The verb *s:hr* can be used with or without weapons (WB IV, 257–258), so it is not possible to determine the exact meaning. — R:X13 : The word *mḥ* is translated as ‘(fore)arm’ and is often used together with *c* ‘arm, hand’ (WB I, 156–157); see WB II, 120.1. This term is not used in medicinal contexts (GdM I, 51.1). See also Walker 1996, 269.

5 R:X13 : Massart 1954, 82.11, suggests emending this word to *hty.t* ‘throat’ (WB III, 181.4–16), which Müller 2008, 286, follows. The word is only attested here with this particular spelling. Walker 1996, 273, proposes defining the word specifically as the wind-pipe/trachea, as does GdM I, 47, which specifies that the upper part is probably meant. In WB III, 182.7, the word is translated as ‘Schritt o.ä.’. Because the demon later dies, the slitting of the throat is very likely.

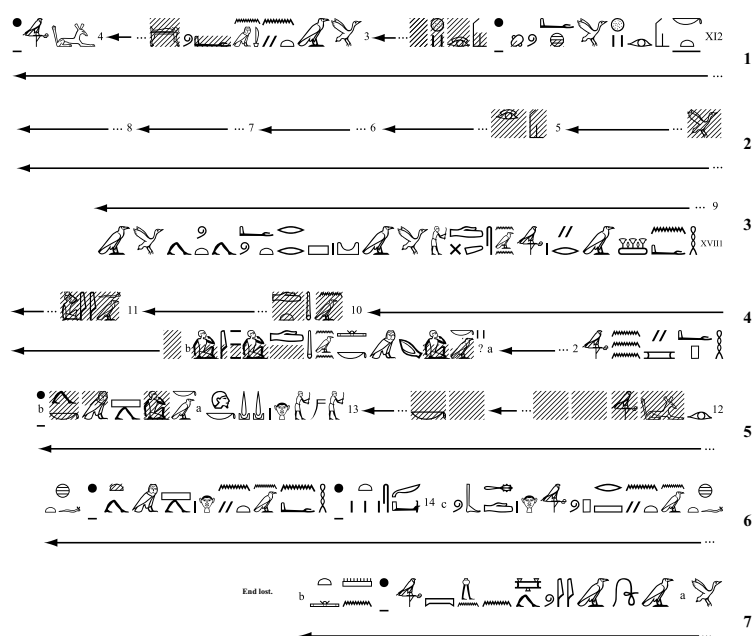
5–6 R:X14 ‘on which you have spread out your cloth’: When and why did the demon spread his cloth out on the ground? This part is odd.

6 R:X14 : The hieratic shows . The sign resembling  is actually sign S130a. The reading *d3j.w* was suggested by Massart 1954, 82.12. For the hieratic spelling, see Devaud 1911, 106–116 and the statements in Janssen 2008, 52. The word *d3j.w* designates a kind of kilt or skirt which was worn by male and female workers (Janssen 1975, 265–267; Janssen 2008, 52–55); see also Staehelin 1970, 125–133. — R:X14–X11 : The referent of *hr=f* is not clear. It can be translated as ‘thereupon’ – in the sense of dying upon the cloth (‘You shall die thereupon.’) – or as ‘because of that’ – in the sense of a wish (‘You shall die because of that’).

7 R:X11: The incantation ends with an abridged version of the DHF; see the commentary to lines 17–20 of incantation 4 (above § 4).

8. Incantation 8 (R:X12–14/V:XVII)

This short, fragmentary spell evokes Akhu. At the beginning, the demon is told to wake up. Then the weather god is mentioned. The vegetation goddess Shala – she is known as the wife of Baal – is named as bringer of the inundation, probably together with her husband, the weather god. The weather god strikes again and Akhu is directed to those whom Rešep kills and those who are in front of the distant one (?) of Onuris. Large parts of the middle and the end of the incantation are lost.



R:X113a Gardiner places a verse point; 13b now broken; 13b–c & 14a–b on Pl. 2 fragment 5 papyrus Leiden I 345; V:XVII2a–b lower part of the line is partially broken off.



Recto			Verso		
1	XI2–4	<i>k.t srs zp-sn p3 °h.w ° s[rs zp-sn p3 n.ty hrp.w ...] p3 n.ty nm[°w ...] Sth(°) °</i>			[...]
2	XI4–8	<i>[p3 ...] srs [zp-sn ...]</i>			[...]
3	XI9	[...]	XVII1	<i>hn° Š3-y-r' n3 n(.j) sd p3 qdw r rd.t(w) jw.t p3</i>	
4	XI10–11	<i>[n3 <n.j> md(w).t ... f3y ...]</i>	1–2	<i>H°py [...] k[3] sd m=k n3 n(.j) md[(w).w j ...]</i>	
5	XI12–13	<i>jr [Sth(°) ... k ... hw.t] hr d3d3=k ° k3 š[m=k] °</i>			[...]
6	XI13–14	<i>hft n3 n.ty Ršpw hr hdb(w) st ° hn° n3 n.ty hr šm[.t] ° hft</i>			[...]
7	XI14	<i>p3 w3.yw n(.j) Jn-hr.t ° mn.t (end lost)</i>			[...]


Translation

- 1 Another: Wake up, wake up, o Akhu! Wa[ke up, wake up, the one who is submerged! ...] the one who sle[eps ...] the weather god,
 2 [the ...Wake up, wake up (?) ...]
 3 and Shala, those who break open the mountain to allow the coming of
 4 the inundation [...] You sh[all] listen to the wo[rd]s [... to lift ...]
 5 [The weather god] makes [...] strikes (?) at your head. [You] sha[ll] go
 6 in front of those whom Rešep kills, and those who go in front of
 7 the distant one (?) of Onuris likewise.


Commentary


1 R:XI2 *k.t*: Here the incantation begins with *k.t* and not with the usual *k.t šn.t*. — [*p3 n.ty hrp.w*]: Massart 1954, 83.1, suggests restoring this phrase, which would fit the lacuna. Müller 2008, 287, argues in favour of the restoration [*p3 s-m-n*]. The original text in the lacuna on the papyrus cannot be restored.


2 R:XI4 : Perhaps the epithet *p3 nb n.j t3 p.t* is to be restored as in R:XI2 (incantation 7, above § 7). — R:XI5 : Massart 1954, 83.4, suggests restoring [*tw r=k*], which would be unparalleled in this incantation. The restoration [*zp-sn*] is more likely.

3 V:VXIII : Shala is a vegetation goddess who has the epithet ‘goddess of mountains’. She is

Baal’s wife; see Dhorme/Dessaud 1949, 101; Massart 1954, 83–84.6; Helck 1971, 468–469; Haas 1994, 166–167, 442, 446; Müller 2008, 287.189. Fischer-Elfert 2011, 197–198, suggests with some reservations that this passage could be connected with the Ugaritic double deity *Mt-w-Šr* and refers to CAT 1.23 8–11: *mt.wšr.yt.b. bdh.ht.tkl.bdh ht.ulmn* ‘Mōt and Šarru sit down, in his hand a scepter of barrenness, in his (other) hand a scepter of widowhood’ (CAT 1.23 8–11; Parker 1997, 208). As CAT discusses death, sterility and widowhood, it is fairly unlikely that the passage under consideration here refers to *Mt-w-Šr*. This spell deals with the fertile aspects of the inundation rather than the destructive ones. See also the remarks on this deity by Hallo/Younger 1997, 276–277.13.


4 V:XVII1 : The word can refer to the Nile (WB III, 42.11–16), the inundation (WB III, 42.17–43.4), or the god Hapi (WB III, 43.5–12); see De Buck 1948, 1–22; cf. Drioton 1955, 165–166; see also Massart 1954, 84.7; Koenig 1992, 241; Müller 2008, 287.190.

5 R:XI13 : Massart 1954, 84.10, suggests that this could be the complex preposition *hr-d3d3* (WB V, 531.8). The WB states that the verb *hwj* is only used with the prepositions *r* and *hr* (WB III, 46.1–48.15); see also Erman 1933, 327 §611, Černý/Groll 1984, 121.

5 R:XI13 and 6 R:XI14 : According to WB IV 464.17, the combination *šm.t hft* means ‘to step

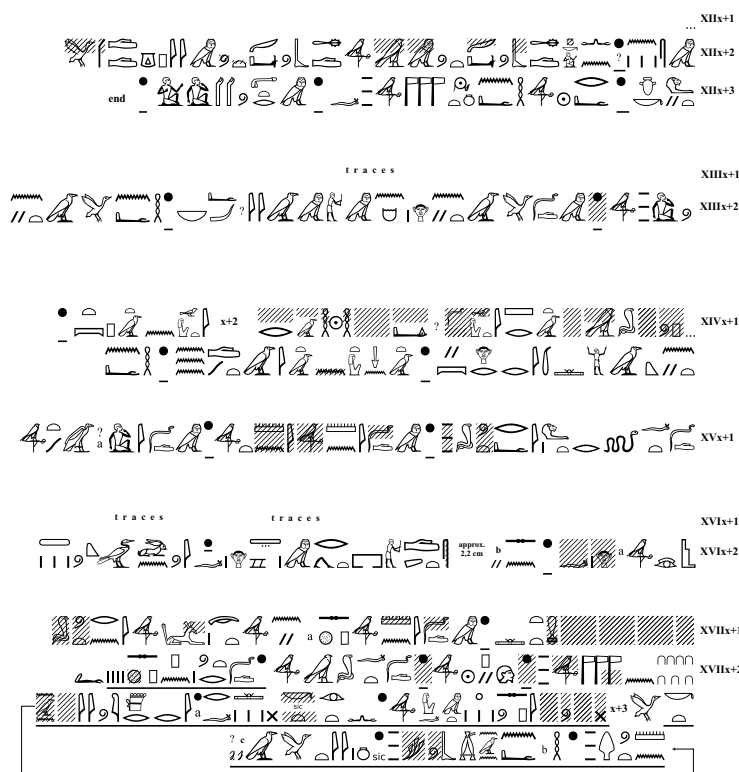
forward (vor jemanden hintreten)’. The connection to the demon in this passage is obscure. It is also unclear who Rešep’s victims are and who steps forward to the distant one (?) of Onuris.








6 R:XI13: For Rešep, see the commentary to incantation 4 (above § 4), line 13.

7 R:XI14  ‘the distant one’: The meaning of the word is uncertain. See also the passage in R:XI14 (incantation 6, above § 6, line 9) and Massart 1954, 84.14. For a general commentary on the word, see Quack 1993, 62. For Onuris, see the commentary to line 9 of incantation 6 (above § 6).

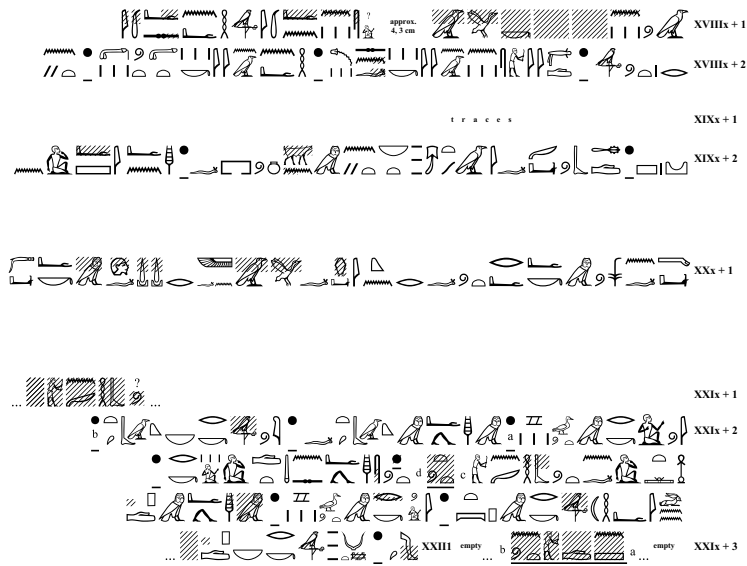
9. Fragments recto (R: XII–XXII 1)

The part of the papyrus that follows is very fragmentary. Each column only contains one to three lines from the lower part of the manuscript. It is often very difficult to determine the meaning of these pieces. They could also be directed against the demon Sāmānu/ Akhu,⁴⁹ but there is no way to be certain.



R:XII–XXI: Lower part of the column; R:XVx+1a or  ,  or  ; R:XVIx+1a or  ; x+1b either  or  ; R:XVIIx+1a probably  ; x+3a perhaps only dots of ink; x+3b–c below R:XVIIIx+2.

49 The only fragment which mentions the demon (R:XXIII1+x+1–2) is found here, in incantation 9 (see below, § 10).



R:XXIx+2a verse point no longer legible; x+2b -//; x+2c-d much faded, Gardiner writes ?; x+3a-b much faded.

Transliteration

Recto		
1	XIIx+1	[...]
2	XIIx+2	<i>m=sn^{o(2)} nn [j]nk ḥd[b].w tw [m Ḥ]r(.w) ḥdb.w [tw] m Ypgdd [...]</i>
3	XIIx+3	<i>ḥz.ty=k^o R^c(w) ḥn^c psd.t=f^o m mtr.w <.w></i>
1	XIIIx+1	[...]
2	XIIIx+2	<i>[...]° m-dd p3 n.ty ḥr nḥm m 3y^c nb° ḥn^c p3 n.ty</i>
1	XIVx+1-2	<i>[...] pw [... Ḥ]r.w t3 šrj.t [... d ... d^{j(2)} ...] [n]ḥḥ [...] r [t3 š]rj.t n <.t> t3 p.t°</i>
2	XIVx+2	<i>n.ty k3.tj r-ḥr.y° t3 sn.t [n] <.t> j3d.t° ḥn^c</i>
1	XVx+1	<i>ddf.t r-ḥz.t {jr^c[.wt]} <j^cr[.wt]} >° m-[d]d Jmn [Jmn].t m-dd J-mt-t</i>
1	XVIx+1	[...]
2	XVIx+2	<i>Wsjr ḥr=f° zny [...] (gap) sd.t pr.t m t3 ḥr=f° jw wn ʕk.w</i>
1	XVIIx+1	<i>[... m]-mj.t(j)t° m-[d]d J[m]n Zpny Sp.t-[S]th Jrn[.wt]</i>
2	XVIIx+2	<i>70 [n(.j) ntr.w°] tp.y-R^c(w)[°] ddf.t Hr.w° dd.tw r' pn zp 4 grḥ</i>
3	XVIIx+2-3	<i>k.t p[3 ... w ...] j zp.w mw.t=f° n jr.t(w) <n> [kt] r=f^{o(2)} jr-dr šw.y[...] n3 n(.j)</i>
4	XVIIx+3	<i>mn.wt ḥn^c n3 n(.j) db3[.w]° nw-yt-p3[...]</i>
1	XVIIIx+1	<i>3wn [...] =k⁽²⁾ p3 [...] =s[n ʕntj ḥn^c [ʕz[t(j)]]</i>

2	XVIIIx+2	$r.t^{\circ} \check{s}d(y)=sn \ nzy=k \ zn[f].w^{\circ} \ hnc \ nzy=k \ mtw.wt^{\circ} \ n.ty$
1	XIXx+1	(traces)
2	XIXx+2	$\check{d}w^{\circ} \ hdb(w)=f \ jzw.t \ nb.t \ n.ty \ m-hnw=f^{\circ} \ h^{\circ}n \ (j)^{\circ}\check{s}.n$
1	XXx+1	$[...] .n=f \ sw \ m=k \ rd.tw=f \ r \ knj=f \ [p\check{z}].n=f \ r \ [d]z[d]z=f \ [m]=k \ mh$
1	XXIx+1	(traces) [...] bhn [...]
2	XXIx+2	$jw=j \ r=k \ m \ zzt.w^{\circ} \ m \ h^{\circ}(.w) \ m \ kzb.t=f^{\circ} \ \check{S}w \ r=k \ nb \ kzb.t^{\circ}$
3	XXIx+2	$\check{s}nt(j).n=f \ tw \ bhn\{t\}=tw \ tw^{\circ} \ s:h^{\circ}n.z \ md(w).wt=j \ r=k^{\circ}$
4	XXIx+2	$wnn \ J^{\circ}h \ r=k \ m \ p.t^{\circ} \ jw=j \ [r]=k \ m \ zzt.w^{\circ} \ [m] \ h^{\circ}(.w) \ m \ p(\check{z})d^{\circ}$
5	XXIx+3– XXII1	(empty) [...] $n\check{s}d.n.tw$ [...] (empty) $Wp-wz.wt \ r=k \ nb \ p(\check{z})d$








Translation

- 1^{R:XII} [...]
2 with them (?). It is not I who killed you, (but) it is [Hor]us who killed [you] with Ypgdd (?) [...]
3 your heart. Re and his Ennead are witnesses<s>. (end)
- 1^{R:XIII} [...] (traces)
2 [...] as says the one who rescues for every ‘valour’ and the one who [...]
- 1^{R:XIV} [... Hor]us, the daughter [...] gives (?) [...] eternity [... the daug]hter of the sky
2 who is high above, the daughter of dew and [...]
- 1^{R:XV} [(as) the] snake [says] in front of the Uraei, (as) Amun (and) Amaunet [sa]y, (as) Imetet says [...]
- 1^{R:XVI} [...] (traces)
2 Osiris is above it (?). [...] who breaks, who comes forth out of the earth because of it, while there is bread [...]
- 1^{R:XVII} [... the same] (as) A[mu]n says, Zepeny, the-lip-of-[Se]th, Irn[ut],
2 [the 70 gods], the first one of Re (and) the snake of Horus. This utterance is to be said four times. ending.
3 Another: th[e ...] the remedies of his mother. <No>thing was made against him.
As soon as [the] roots
4 and the lea[ves] are dried [...]
- 1^{R:XVIII} [...] your [...] their [... A]nat and [A]sta-
2 rte, they take away your bloo[d] and your poisons which [...]



- 1^{R:XIX} [...] (*traces*)
- 2 [...] mountain (?). He shall kill every animal which is wi[th]in him (?). Then called [...]
- 1^{R:XX} [...] he [...] him. Behold, he was given into his bosom after he had [flown] up to his [h]ea[d]. [Be]hold, fill [...]
- 1^{R:XXI} [... cut off (?) ...]
- 2 [...] (as) I am against you on earth! Do not stand in his breast! Shu is against you, the lord of the breast.
- 3 After he had exorcised you, you were cut off. She has set up my words against you.
- 4 (As) Jah is against you in the sky, (as) I am [against] you on earth! Do [not] stand in [his] kne[e]!
- 5 (*empty*) [... was torn to pieces (?) ...] (*empty*) Wepwawet is against you, the lord of the kn[ee].


Commentary

R:XII–XXV: Due to the rather fragmentary state of the papyrus and the missing context, it is almost impossible to provide an adequate translation for the lines which have been preserved. Massart 1954, 84–90, cites these lines as §9 and § 10 recto.

1 R:XII_x+1 : Two readings are possible: ‘with them’ or ‘in them’; it is impossible to say which is more suitable. —  and : Both sentences are cleft sentences; the latter demonstrates a typical Late Egyptian construction. The form of the former is somewhere in between: half Middle Egyptian, half Late Egyptian. In Middle Egyptian, one would expect  as the negation, whereas in Late Egyptian, the subject would be negated with . Negation with  is a transitional form; see Erman 1933, 380 §751; see also Massart 1954, 85–86.1. — : The meaning of the word is not certain. It could be a kind of weapon which Horus uses to kill. Alternatively, it could be a toponym for the place where the killing happens. The term looks like a loan word, but in this case one would expect a syllabic writing. See also Massart 1954, 86.2.







2 R:XII_x+2 *h3.ty=k*: It is not certain how this phrase is connected to the previous line.





2 R:XIII_x+2 : These could be the remains of a god’s name, see Massart 1954, 86.4. — : The word is otherwise unattested. Massart 1954, 86.5, refers, on the one hand, to *3ʿj* ‘Kraft o.ä.’ (WB I, 2.12) and, on the other, to Gardiner 1948, 16–18, who discusses words with this spelling. Whatever it is, it does not seem pleasant.





1 R:XIV_x+1 : Perhaps the name of the goddess *Jpwy.t* is to be restored (see LGG I, 221; Gardiner 1947, II, 75*), or *Rpw.t* (see LGG IV, 662–663). It is not clear how the goddess relates to Horus in this context.



1–2 R:XIV_x+1–2 *t3 šrj.t* [... *ḏ* ... *ḏj(?)* ... *n|hḥ* [...]] *r* [*t3 šrj.t n <.t> t3 p.t° n.ty k3.tj r-ḥr.y° t3 sn.t* [*n*] <*.t>* *j3d.t°* ‘the daughter [...] gives (?) [...] eternity [... the daug]hter of the sky who is high above, the daughter of dew’: Fischer-Elfert 2011, 197, suggests that

this passage is an allusion to one of the daughters of Baal. Baal's daughters are Ṭallay, Pidray and Arṣay. All of them classify different forms of dew; see Loretz 1990, 161–164; Healy 1995, 473–475. The adjunct 'who is high above' seems to emphasise this, because Tally has the epithet *šmm* 'dew of the sky' (DUL 889; Tropper 2008, 130).



1 R:XVx+1 : [*m-dd*] should probably be restored in front of *ddf.t*, as it is written in the phrases that follow; so too Massart 1954, 86.10. — : For the different spellings of the word Uraei, see Erman 1909, 102–103; see also Massart 1954, 86–87.12. — : The reading of the bird sign is not certain. It could also be read ,  or . None of these readings helps to identify this goddess.

1 R:XVIx+2 : or . It is not clear what the suffix *-f* refers to. —  and : Both participles have a *t*-ending, so the antecedent has to be feminine.


1 R:XVIIx+1  // : This god is otherwise unattested. Drioton 1955, 163, suggests that it could be a goddess of trees; see also Massart 1954, 87.17; LGG VI, 268. It is possible that this god's name is another shortened version of the goddess *Spr.tw-n-s-spj-n-s-t3* (a wife of Horus), because it comes before the name of the goddess *Sp.t-Sth*, who is probably a wife of Horus too. For the wives of Horus, see Borghouts 1971, 149–151.358; Massart 1954, 57.51. — : The 'lip-of-[Se]th' is also attested in Papyrus Chester Beatty VII V:VI3 (Gardiner 1935, II, Pl. 37; LGG VI, 268). She could also be a wife of Horus; see Borghouts 1971, 150.358. — : Massart 1954, 87.19, suggests connecting this goddess with Renenutet. LGG IV, 686–689, lists this passage as an attestation for this deity.




2 R:XVIIx+2 : For the 70 deities, see LGG IV, 555; Chassinat 1892, 192–195, 197–199, Pl. XXIVb; Chassinat 1930, 17; Chassinat 1934, 5–11, Pl. LXXXVIII; Drioton 1938, 109–110, 110.1–3; Massart 1954, 87.19a. For this number of gods in Ugaritic myths, see Smith/Pitard 2009, 48, 628–630. — : The 'first one of Re' could be Shu; see LGG VII, 390; see also Massart 1954, 87.20; Massart 1957, 174. Compare also the commentary to line 4 of incantation 6 (above § 6).

2–3 R:XVIIx+2–3 *k.t p3*: After the instruction to utter the spell four times, another incantation begins (*k.t*) with a definite article (?). A rubrum starts abruptly in the next line. As Massart 1954, 87.21, has already suggested, this rubrum could be part of the previous text on the papyrus. The structure of this recipe differs from that of the other recipes in the papyrus, but the handwriting seems to be the same. The line is also essentially longer than the other lines (approx. 22,6 cm; on average); see the introduction (I.3). The whole remedy is rather strange.


3 R:XVIIx+3 : This should perhaps be read <*n*>*kt*. — : Massart 1954, 87.25, suggests connecting the word with 'to be empty, to be devoid of' (WB IV, 427.14). The meaning 'to dry, to be dry' (WB IV, 429; GdM VII.2, 841) seems to fit better in this context.


3–4 R:XVIIx+3 *n3 n(.j) mn.wt° hn° n3 n(.j) db3[.w]*: The plant whose roots and leaves are to be used is not specified.

4 R:XVIIx+4 : The meaning of the last word is not clear. It could be a kind of drug (?).


1 R:XVIIIx+1 : The beginning of the line cannot be reconstructed. The sign  should probably be interpreted as a suffix pronoun for the second person masculine. It is followed by *p3*. — : The verb has not been preserved.

1–2 [*ʕntj hn° ʕz[tl]r.t*]: For Anat, see the commentary to line 7 of incantation 2 (above § 2). For Astarte, see Mercer 1949, 218–220; Stadelmann 1967, 96–110; Helck 1971, 456–458; Cornelius 1994, 73–75; Cornelius 2004, 4, 21–22; Tazawa 2009, 7–8, 83–95, 120–121, 128–129, 133–135, 163–165.



2 R:XVIIIx+2 : 'your bloo[d] and your poisons': The referent of the second person masculine singular is not clear. Massart 1954, 88.30, thinks that this passage refers to the disease's blood and poisons, which are under attack. This is highly likely. The blood is constructed in the plural, which is not uncommon in medicinal texts; see WB III, 459.2–3.




1 R:XIXx+1 : 'which is wi[th]in him': The resumptive pronoun is odd. One would expect it to refer to the animals, but they are in the plural and

therefore would need the suffix pronoun =sn or =w. Perhaps it refers to the person who will kill the animals. The passage is strange.

1 R:XXx+1  : Massart 1954, 88.32, suggests restoring the verb *ṯꜣ* ‘to take’ (WB V, 364.1–347.20), but the determinatives which have been preserved provide opportunities for other reconstructions. It is difficult to determine the correct solution without the context.

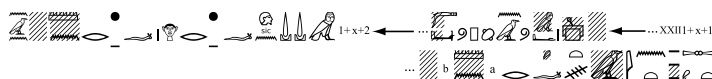
1–5 R:XXx+1–XXII1: The fragments which follow contain parts of a deification of body parts (*Gliedervergottung*) where different limbs are identified with various gods based on similarities in sound, depiction, function etc.; see Massart 1959, 227–246.

2 R:XXIx+2  : This sentence is more understandable in connection with the previous part, which reappears later in the line. Massart 1954, 90.2, refers to papyrus Turin 124.13: *mtw=tw dj.t jꜥḥ r=k m tꜣ p.t° jw Sth r=k m(?) zꜣt.w* ‘One shall cause that Jah is against you in the sky while Seth is against you on earth!’ (Pleyte/Rossi 1869, I, 160, II, Pl. 124). For *Jꜥḥ*, see Helck 1982, 192–196; Derchain 1962, 17–67. —  : Here a prohibitive is used. Very similar forms for the apotropaic deification of body parts (*Gliedervergottung*) can be found in Papyrus Chester Beatty VII, V:II5–V10 (*nn ꜥḥ=ṯ m (...)*; Gardiner 1935, II, Pls. 36–37), papyrus Vatican II–IV (*nn ꜥḥ=ṯ m (...)*; Suys 1934, 63–87) and papyrus Geneva MAH 15274 II (*nn ꜥḥ=ṯ m (...)*; Massart 1957, 172–185), but in these manuscripts a negated future is used. Both forms are followed by the same formula ‘the god X is against you, the lord/lady of limb Y’. For *Gliedervergottung* in general, see Ranke 1924, 558–564; Dawson 1931, 23–28; Altenmüller 1977, 624–627; Walker 1993, 83–101; DuQuesne 2002, 237–271; see also Massart 1954, 90.3.

5 R:XXIx+3  : The manuscript is blank before and after this phrase. These probably are the remains of the previous text. — R:XXII1  : A small sign or group of signs appears next to , as in R:XXIx+2.

10. Incantation 9 (R:XXII1+ x+1-2)

Only two lines of this rather fragmentary incantation have been preserved. The demon wanders down the body, starting at the head.



R:XXII1+x+ 2a-b reading uncertain.

Transliteration

Recto		
1	XXII1+x+1-2	[... p3 s3-m]w-n3 pw m[h ...] m d3d3{n}=f° r hr=f ° r-[mn-m] n3 n(.j)
2	XXII1+x+2	t(z)z.[w]t n.(w)t j[z].t=f r-[mn-m ...]

Translation

- 1 [... it is Sām]ānu who seiz[es ...] from his head, over his face [to] the
- 2 vertebrae of his ba[ckbo]ne, t[o ...]

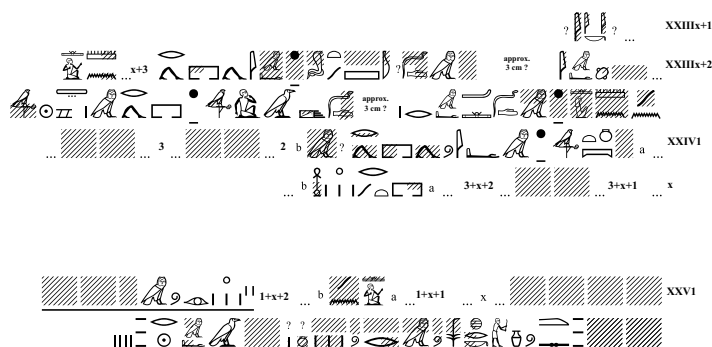
Commentary

1-2 R:XXII1+x+1-2: The incantation is extensively destroyed. Massart 1954, 91, cites this spell as §11 recto.

2 R:XXII1+x+2: There is enough space to restore *r-mn-[m]* (WB II, 64.3-5). The complex preposition *r-mn-r'-°* may also have been used as an alternative (WB II, 394.8) in the second line.

11. Fragments recto (R: XXIIIx+1–XXV1+x+2)

The part of the papyrus that follows is very fragmentary. Each column only contains one to three lines from the lower part of the manuscript. It is often very difficult to determine the meaning of these pieces. They could be directed against the demon Sāmānu/Akhu,⁵⁰ but in their present state there is no way to be certain.



R:XXIV1a–b much darkened and faded; 3+x+2a–b much darkened; R:XXV1+x+1a–b much darkened.

Transliteration

Recto		
1	XXIIIx+1	[...]y=k [j...]
2	XXIIIx+2–3	[...] mj [...] m-[d]d K[d]š.t° mj pr [m]n
3	XXIIIx+3	[ms].n [mn < .t > m]-dd Hw-m° r'-[k ... m-d]d sjz° pr m t3 R°(w)
4	XXIV1–3	[... m-dd] Nw.t° mj p[r m(?) ...]
5	XXIV3+x+1–2	[...] pr.t šn[j ...]
1	XXV1–1+x+2	(traces) [... mn ms.n mn.t ...] jr.w m [jh.t w° t(?)]
2	XXV1+x+2	[...] gs(w).hr=k [s]w [m ... r ... w.w ...] z[m]° r hrw 4

Translation


- 1^{R:XXIII} [... your (?) ...]
- 2 [...] Come, [come forth ...] (as) Qedshet (?) [sa]ys. [Co]me, come forth [of] NN,
- 3 [whom NN has born, (as)] Hmr[k] (?) says. [... Come, come forth (as)] Sia [sa]ys, who came forth out of the land of Re [...]
- 4 [(as)] Nut [says]. Come, co[me forth of ...]
- 5 [...] pine nuts (?) [...]


- 1^{R:XXV} [... NN whom NN has born ...] is to be made into [one mass (?) ...]
- 2 [...] then [you ano]int [h]im with [...] on four days.



50 The only fragment which names the demon (R:XXIII1+x+1–2) is found here, in incantation 9 (see above, § 10).


Commentary



1–3 R:XXIIIx+1–3: According to Gardiner (Massart 1954, 27), there is a space of about 3 centimeters between the two fragments. That the gap is in fact roughly 3 cm in length cannot be stated with certainty, because the sequence of phrases used in this incantation has not been completely preserved. The two fragments have a total length of 15.2 cm, which with 3 additional centimeters would give a total length of roughly 18 centimeters. The average length of the columns in the papyrus is 16 cm.

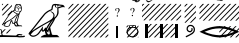
1 R:XXIIIx+1 : These are perhaps the remains of a second person masculine singular possessive article; so too Massart 1954, 91.3.

2 R:XXIIIx+2 : The reading of this word is not entirely certain. For Qedšet, see Stadelmann 1967, 110–123; Helck 1971, 463–466; Tazawa 2009, 8, 96–101, 121–123, 129, 135–136, 163–165.

3 R:XXIIIx+3 : This word should perhaps be amended to *hmr*[*k*], as in R:III9/V:VI4. There it is definitely used to specify a mountain. Here it seems to be a deity. For the word, see the commentary to line 9 of incantation 3 (above, § 3). Müller 2008, 287, suggests deriving the word from the Semitic ‘ass’ (*hmr*), but has some reservations. — : For this god, see Gardiner 1916a, 43–54, 83–95.

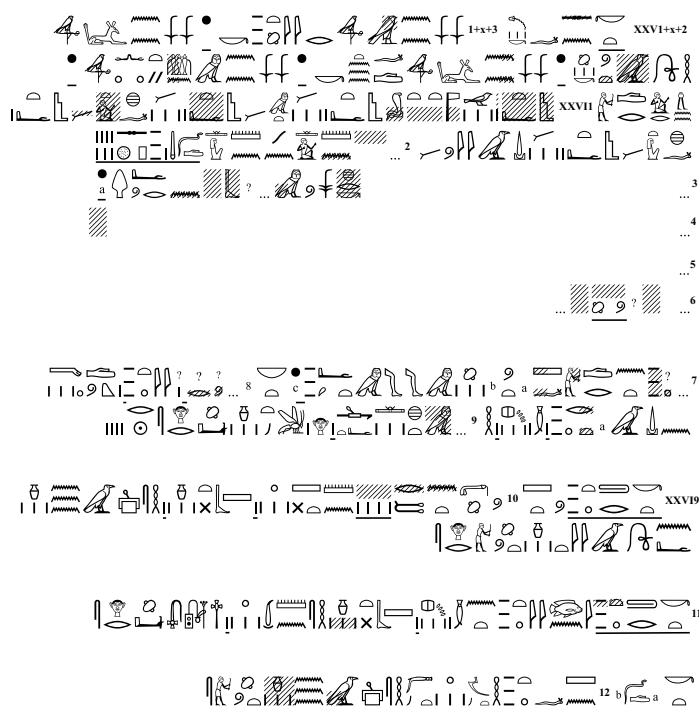
5 R:XXIV3+ x+2 : It is not possible to state whether the pine nuts (?) belonged to the recipe of the incantation or something else. The drug *pr.t-šn* is identified with different substances, among them pine nuts (Ebbell 1937, 132; so too Charpentier 1981, 296–297; Germer 1985, 9; Nunn 1996, 154; Müller 2008, 280.151), the small fruits of conifers in general (Keimer 1984, II, 23), or the blossoms of the needle bush (*Vachellia farnesiana*; Loret 1975, 85–86). Loret *ibid.* admits, however, that the latter is native to America. According to Müller 2008, 280.151, *pr.t-šn* could also be a misspelling for *šnj-tz* ‘seeds of fenugreek’. A definite identification is not possible. Pine nuts (?) were used internally and topically in chewing remedies, suppositories, enemas, ointments, and bandages for gastro-intestinal problems, to treat skin diseases, as a hair restorer and, probably due to their pleasant scent, in incense materials. There is no specific focus for their application (GdM VI, 200–202; Germer 1979, 268–271; Germer 2008, 69–71). Pine kernels are not known to have any pharmaceutical effects (Hoppe 1958, 696; Schneider 1974, V.3, 78; Germer 2008, 69–71).

1 R:XXV1+x+2 : The remains of the word can be connected to a variety of substances: *mnj* ‘unidentified substance (med.)’ (WB II, 76.13), *h3nn* ‘part of the fruit of the doum palm’ (WB III, 231.18), *hntj* ‘ochre/pigment’ (WB III, 301), *sk.j* ‘flour’ (WB IV, 314.15–16), *ksn.tj* ‘a mineral (med.)’ (WB V 71.5), *gmnn* ‘an edible plant (legume?)’ (WB V 170.7), *gnn* ‘legume (bean)’ (WB V, 176.6–7), *thtj* ‘copper, bronze (?)’ (WB V, 396.11), *dh.wj* ‘(officinal use)’ (WB V, 480.10) or *dhj* ‘lead’ (WB V, 606.4–6). — : This is probably to be restored to [*jh.t w°.t*].

2 R:XXV1+x+2 : The substance with which the patient was to be anointed cannot be reconstructed. Whatever it was, it was constructed with an indirect genitive. Massart 1954, 92–93.6, suggests restoring *šzm* as a *nomen rectum* and refers to Papyrus Hearst III10: *h^{cc} n. w šzm^cy* ‘Abfälle (?) von dem Getränk *šmy*’ (Wreszinski 1912, 9, 74–75). The traces before *z* do not match *šz*.

12. Conjunction (?) 1 and remedies 1–4 (R:XXV1+x+2–XXVI12)

The conjunction (?) is directed against the *s.t-^c* of any god, deceased person, or opponent and the remedies are directed against swelling of the feet or any other limb. The papyrus is fragmentary in the middle of column R:XXVI, so it is not certain what came after the conjunction – perhaps another one. All the motifs used in this part of the papyrus are genuinely Egyptian.



R:XXVI3a verse point no longer legible; 7a–b this part of the papyrus does not exist anymore, the beginning and the ending of the previous and the following groups are missing too; 7c verse point almost illegible; 11a–b deleted.

Transliteration

Recto		
1	XXV1+x+2–3	<i>k.t [z]nf.w=k nn [H]r(.w) ry.t=k° nn Sth</i>
2	XXV1+x+3	<i>h.w3.[t]=k° n[n] Sth fd.t=k° nn M[h]n)t.y-jr.tj°</i>
3	XXV1+x+3–XXVI1	<i>jn.n=j r dr [s.t-^c] nt[r].t s.t-^c mwt s.[t-^c] hft[.](j) s.t-^c</i>
4	XXVI1–2	<i>hft.(j) <t> s.t-^c d3.yw [...] m[n] ms.n mn <.t> dd md(w).w zp 7</i>
5	XXVI3	<i>[... .hr=k] sw m [... b(?)... n(.j)] °r.w°</i>
6	XXVI4	<i>[...]</i>
7	XXVI5	<i>(gap)</i>
8	XXVI6	<i>[...] w[t.w(?) ...]</i>

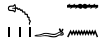

1	XXVI7–8	[... <i>phr.t</i>] <i>n.t dr</i> [šf.wt] <i>m rd.wj m</i> ʕ.wt° <i>nb.(w)t</i> [... <i>wr</i>]y.t <i>l</i> <i>dk.w</i>
2	XXVI8–9	<i>n(.j) dʒr.t l bnr l h[smn^(?) ... jr.w m]</i> (<i>j</i>)h.wt <i>wʕ.t l hr bj.t wt.(w)</i> <i>hr=s r hrw 4</i>
1	XXVI9–10	<i>k.t phr.t w<z> š.t(w)</i> [<i>n.</i>]t [<i>r</i>](<i>m</i>)t <i>l mnš.t l šb.t l ḥsʒ</i>
2	XXVI10	<i>n(.j) ʕwʒ.yt wt.(w) hr=s</i>
1	XXVI11	<i>k.t phr.t jny.t n.t bnr l šb.t <l> ḥsmn l nd(.w) s:nʕ ps(.w)</i> <i>wt.(w) hr=s</i>
1	XXVI11–12	<i>k.t {dd} šnf.t ḥmʒ.t mḥ.t ḥsʒ wt.(w)=s</i>


Translation


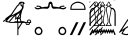
- 1^{XXVI} Another: This is your [bl]ood, [H]orus! This is your pus, Seth!
- 2 This is your put[refac]tion, Seth! Th[is] is your sweat, Me[khen]ti-irti,
- 3^{XXVI} which I have brought so as to remove the [effect] of a god[dess], the effect of a
4 dead person, the ef[fect] of a male enemy, the effect
of a female enemy, the effect of an opponent [...] N[N] whom NN has born.
Words to be said seven times.
- 5 [... then you ...] him with [...] of the ʕrw-tree.
- 6 [...]
- 7 (*gap*)
- 8 [... to be band[aged with it (?) ...]
- 1^{XXVI} [... Remedy (?)] to remove a [swe]lling on both the feet (and) any other limb [...]
l, flour
- 2 of ca[ro]b l, dates l, na[tron (?) ... to be made in]to a mass with honey, to be
bandaged with it for four days.
- 1^{XXVI} Another remedy: exc<re>ment [o]f [hu]man beings l, (red) ochre (?) l, mash l,
mucus
- 2 of fermented substance (?), to be bandaged with it.
- 1 Another remedy: seed of dates l, mash <l>, natron l, to be finely ground, to be
heated, to be bandaged with it.
- 1 Another: {to say} a plant product, northern salt, mucus, to be bandaged with it.


Commentary

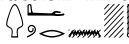
1–8 R:XXVI1+x+2–XXVI2: The conjuration only starts with *k.t*, so it is not clear what it is directed against. The verse points seem to be randomly placed and do not reflect the structure of the spell. Massart 1954, 92–94, cites this part of the manuscript as §12 recto.


1 R:XXV1+x+2 : The blood is in the plural, which is not uncommon in medicinal texts; see GdM VII.2, 762–765. — R:XXV1+x+3 : For *ry.t*, see WB II, 399.13–14; GdM VII.1, 521; Nunn 1996, 224.


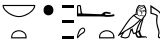
1–2 R:XXV1+x+3 : Amazingly, the god is named twice in succession. It is quite certain that neither of these mentions designates Baal due to the typical Egyptian themes and structure of the text.


2 R:XXV1+x+3 : For *hwz(z).t*, see WB III, 51.2; GdM VII.2, 589. — : For Mekhentirti, see Junker 1942; Griffith 1958, 192–193; Brunner-Traut 1965, 155–156; Chassinat 1966, 315–333; Brunner-Traut 1975, 926–930; Müller 2008, 291.208.


3–4 R:XXVI1–2: The sequence which follows seems to be abridged. The only pair is *hft.j* and *hft.j <t>*, otherwise one of the forms is missing; see also remarks by Massart 1954, 93.12–13; Müller 2008, 291. For this sequence, see GdM VII.2, 701–703. For  more generally, see WB I, 157.4–5; Gardiner 1912, 261.14; Polotsky 1929, 39–40; Ritner 1993, 56–57.

5 R:XXVI3: The broken instruction in the recipe could also be part of a remedy. — : The part of the tree which is to be used has not been preserved. Massart 1954, 93–94.17, suggests restoring *gzb.t* ‘leaf’, but the nisbe which follows is masculine and not feminine, as one would expect in that case. The *rw* tree is a holy drug. It has yet to be identified. The tree – particularly its leaves and sawdust – was used internally and topically. It was used almost exclusively to treat ailments caused by magic; see Jéquier 1922, 212–213; Keimer 1924, I, 69; GdM VI, 105–107; Germer 1979, 259–260; Charpentier 1981, 170–171; Germer 2008, 45–46.



8 R:XXVI6 : This has probably to be amended to *w[t.w]* ‘to be band[aged]’, but it can also be *w[t]* ‘bandage’ (WB I, 379.6).


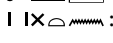
1 R:XXVI7: Massart 1954, 94–95, cites these remedies as §13. — : The signs which have been preserved and the feminine nisbe that follows make the restoration [*phr.t*] very likely, as does the fact that the remedies which follow start with *k.t phr.t*. — : Massart 1954, 94.2, refers to papyrus Berlin 3038 R:XI1–5 (*phr.t n.t dr šf.w(t)t m rd.wj*; Wreszinski 1909, 24–25, 79–80


Nos. 125–135; GdM IV.1, 76–77, IV.2, 76, V, 131–132), which contains a series of 11 recipes for swelling of the feet; and Papyrus Hearst IX6–8 (*k.t phr.t n.t dr šf.wt m rw nb.(w)t*; Wreszinski 1912, 30, 99 Nos. 127–128; GdM IV.1, 230, IV.2, 181, V, 399) and XV15–XVI1 (*k.t phr.t n.t dr šf.wt m rw nb.(w)t n.(w) z*; Wreszinski 1912, 55, 128–129 Nos. 235–236; GdM IV.1, 230, IV.2, 181, V, 400–401). The ingredients used are the same to a certain extent, but none of the remedies are identical. — [*phr.t*] *n.t dr* ‘remedy (?)’ to remove: The literal translation would be ‘remedy of removal’. — : The remains of some drug. Massart 1954, 95.4, does not provide any suggestions for a restoration. GdM IV.1, 77, reservedly suggests restoring *rt* ‘dye’ or, more generally, the remains of some drug (GdM IV.2, 76). Westendorf 1999, I, 67.89, also prefers restoring *rt*. The signs which have been preserved are nearly illegible and not clear. Besides *ry.t* ‘dye, ink’ (WB II, 399.9–12), potential identifications could be *jwr.yt* ‘beans’ (WB I, 56.14–15), *mrr.yt* ‘lumps (of incense)’ (WB II, 100.14), or *ntr.yt* ‘[a substance related to natron (med.)]’ (WB II, 366.14). If the reading of the traces of the signs is correct, then only the restoration *jwr.yt* ‘beans’ is possible.


1–2 R:XXVI7–8  ‘flour of ca[ro]b’: For this drug, see the commentary to lines 22–23 of incantation 2 (above § 2).

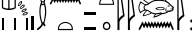
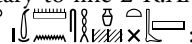
2 R:XXVI8 *bnr* ‘date’: Dates and their ingredients are mostly used in remedies that are taken orally, but they occasionally appear in ointments. Dates in therapeutical treatments have no specific common indication and were probably used as a carrier substance or base for other drugs (GdM VI, 172–173, 177–178; Germer 1979, 154, 162; Manniche 1989, 133–134; Germer 2002, 84–85; Germer 2008, 59–60, 64). Dates consist of 60–80% of carbohydrates, and the fruit of the date tree (*Phoenix dactylifera* L.) contains proteins and coumarin (Täckholm/Drar 1950, II, 186; Hoppe 1958, 663; Draby/Ghalioungui/Grivetti 1977, 724, 729–730; Germer 1979, 163–164; Germer 1985, 232–233; Germer 2002, 85; Germer 2008, 314–315; Hiller/Melzig 2010, 443–444). It also contains tannins, which are adstringent (Kolta 2001, 46). Due to the high level of sugar, dates are hygroscopic and their effect

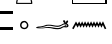


on wounds should be similar to that of honey (Guiter 2001, 226, who mentions the hygroscopic effect only in reference to contraceptives). In ancient times, dates were used to cleanse wounds, among other things (Schneider 1974, V.3, 53; Alpin 1980, 42–43; Boulos 1983, 140; Moursi 1992, 241). — R:XXVI8–9 : This sign is perhaps to be restored to *h[zm]* ‘natron’. Massart 1954, 95.6, alternatively suggests amending *hsz* ‘mucus’, *hsz n(.j)* ‘wz.yt’ ‘mucus of fermented substance’ or *hmz.t mh.t* ‘northern salt’. Northern salt is also suggested by GdM IV.2, 76. For natron, see the commentary to lines 22–23 of incantation 2 (above § 2); for the other drugs, see the remedies below. — R:XXVI9 : This phrase is probably to be amended to *[jr.w m]* (*j*)*h.wt w^c.t* ‘[to be made] into one mass’. GdM IV.1, 77, IV.2, 76, comments that the stroke after *w^c.t* is red; it was probably added later. The group does not seem to be dense, so the scribe perhaps confused it with the quantities. — *hj.t* ‘honey’: For honey, see the commentary to lines 22–23 of incantation 2 (above § 2).

1 R:XXVI9–10  *w<z>š.t(w)* *[n].t [r](m)t* *l*: The word *wzš.t* generally has the meaning ‘excrement’ and can be used to designate faeces or urine. The manuscript generally uses *mwy.t n.t r(m)t* for urine; see GdM IV.1, 77, VI, 142–143; Nunn 1996, 226; Westendorf 1999, I, 76, 201, II, 837. For excrement in general, see the commentary to lines 7–8 of incantation 1 (above § 1). — R:XXVI10 : The word *mnš.t* perhaps designates ochre, but it is not clear whether red or yellow ochre is meant. In any event, the substance would not be toxic because it is also used internally. This drug is topically used for skin alterations and wounds; see Dawson 1934b, 188; GdM IV.1, 77, VI, 246–248; Harris 1961, 146–147; Schneider 1968, III, 42; Schneider 1975, VI, 102; Bardiné 1995, 476; Nunn 1996, 146; Westendorf

1999, I, 67. — : *šb.t* is ‘mash’; see Charpentier 1981, 664–665; GdM VI, 486–489.

1–2 R:XXVI10  ‘mucus of fermented substance (?)’: This is sometimes translated as ‘fermented dough’; see Jéquier 1922, 151–152; Gardiner 1947, II, 236*; GdM VI, 488–489; WB III, 160.12; Faulkner 1962, 177.

1 R:XXVI11 : For ‘seeds of dates’, see Schneider 1974, V.3, 53; GdM VI, 174–175, 178; Germer 2008, 61. For general information on dates, see the commentary to line 2 R:XXVI8 of remedy 1 (above § 12). — : This phrase is probably to be amended to *šb.t <l> hsmn* *l*; see GdM IV.1, 77, IV.2, 76; Bardiné 1995, 476; Westendorf 1999, I, 67.91. For *hsmn* ‘natron’, see the commentary to lines 22–23 of incantation 2 (above § 2).

1 R:XXVI12: Unlike the others, this remedy does not give any quantities. — : Massart 1954, 94, 95.17, reads *mnf.t* and suggests emending *šnf.t* to *mnš.t* ‘ochre’. GdM IV.2, 77, refers to Massart *ibid.* and suggests it could also be a misspelling of *šnf.t*, which Westendorf 1999, I, 68.93, follows. The signs on the papyrus are clear; they read *šnf.t*. This drug is probably a kind of plant product which was used in bandages and ointments; see GdM VI, 498–499; Germer 1979, 329–330; Westendorf 1999, I, 517; Germer 2008, 134–135. See also Charpentier 1981, 684–685, who thinks it is a fruit in a non-perishable form or the juice of this fruit. —  ‘northern salt’: This drug was identified with sodium chloride and was used internally and topically, with a focus on topical therapies (bandages and ointments). It is osmotic like natron, but larger doses have to be used (GdM VI, 340–341, 343; Schneider 1975, VI, 154–155; Nunn 1996, 147, 220; Guiter 2001, 231). — : The substance that needs to be chewed to make the mucus is not specified.

13. Conjurations 2 and 3 (R:XXVI12-XXVIII5)

These two incantations are directed against inflammations of the leg (?). The term used for leg (*sd3*) is only attested in the present manuscript. The topics used in the spells are genuinely Egyptian and include typically magical elements, such as threatening the gods (*Götterbedrohung*) and various analogies. Both incantations end with a recitation, and the latter adds instructions for making an amulet.



R:XXVII1a under the line; 2a no verse point; 3a no verse point; 4a-b later added above the line; 4c read ; 5a-b read ; 7a perhaps ; 10a-b added later above the line; R:XXVIII4a approx. 6 cm from the end of the line to the end of the papyrus; 5a approx. 11 cm from the end of the line to the end of the papyrus; the last part of the papyrus is blank.

Transliteration

Recto		
1	XXVI12-XXVII1	<i>k.t šn.t° n.t nz hpr hr sd3° znf.w <=k> nw n(.j)</i>
2	XXVII1-2	<i>R°(w)° nz <p> .w=k pw n(.j) T[m ... m hr]w š[°]d(.w) tp.w=t[n]° m šh.t</i>
3	XXVII2-3	<i>j3(n)r[.w]° p.t ktkt.tj z3[t]° [nš]n.w° p.t m sh3°</i>
4	XXVII3-4	<i>t3 m jtm(.w)° tm[=f sdm(.w)] [d]d.wt=j° nn dj=j jr.t twy n.t Hr(.w)</i>
5	XXVII4-5	<i>n=f° nn dj=j hr.wy n(.j) Sth n=f° m t3 p[n] d.t° °nn ns{n}w pw°</i>
6	XXVII5	<i>r dr {s.t} <s.t-°> ° ht[p] ntr.w m k3r(j).w=sn° jw dr(.w) s.t-°</i>
7	XXVII5-6	<i>ntr ntr.t s.t-° mwt [mwt.t hmw.t-r'] [dd.t]w r' pn zp(w) 4°</i>
1	XXVII6-7	<i>k.t [šn.t]° tz.t tn tz.t n.t Hp(w)° n sn[=f] R[nw]y°</i>
2	XXVII7-8	<i>pr m Pwn.t pr m h3.(y)t° dd.n=j hr=k dz=k mn ms.n mn.t°</i>
3	XXVII8-9	<i>mj dd.t.n R°(w) [hr]=f dz=f° dd.n=j hr=k dz=k mn ms.n mn.t° mj dd.{d} <t> .n Šw</i>
4	XXVII9-10	<i>hr=f dz=f° dd.n=j hr=k dz=k mn ms.n mn.t° mj dd.t.n Spd.w hr=f dz=f°</i>
5	XXVII10-11	<i>dd.n=j <hr=k> dz{=f} <=k> mn ms.n mn <.t> ° mj dd.t.n Hn[m.w] hr=f dz=f° dd.n=j hr=k dz=k</i>
6	XXVII11-12	<i>mn ms.n mn.t° mj dd.t.n Hr(.w) hr=f dz[=f]° dd.n=j hr=k dz=k mn ms.n mn <.t> °</i>
7	XXVII12-XXVIII1	<i>mj dd.t.n Sth hr=f dz=f° dd.n=j [h]r[=k] dz=k mn ms.n [m]n[.t] [m]j [d]d[.t].n Dh.w.tj</i>
8	XXVIII1-2	<i>hr=f dz=f° dd.n=j hr=k dz[=k] mn ms.n mn <.t> ° [m]j dd.t.n 3s.t hr=s dz=z°</i>
9	XXVIII2-4	<i>dd[.n=j] hr=k° dz=k mn ms.n mn <.t> ° mj dd.t.n Nb.t-hw.t hr=s dz=z°</i>
10	XXVIII4-5	<i>dd.tw r' [pn] zp 7 hr tz.t [...] j[ns.y] dj.w n z r sd3=f</i>

Translation





- 1^{XXVI/II} Another incantation of an inflammation occurring on his leg (?): This <your> [blo]od belongs to
- 2^{XXVII} Re. These, your woun<d>s belong to At[um on the da]y of c[ut]ting off yo[ur] heads in the fiel[d]
- 3 of r[eed]s. The sky is quivering (and) the [earth is rag]ing. The sky is in confusion (and)
- 4 the earth in breathlessness! [Does he] not [listen to that which I am [say]ing, (neither) will I give (back) to him this eye
- 5 of Horus (nor) will I give (back) to him these testicles of Seth in th[is] land eternally! It is a warding off of the inflammation
- 6 to remove the {place} <effect>. May the gods res[t] in their shrines while the effects of



7 a god (and) a goddess, the effects of a dead man (and) [dead woman (?)] are removed. This spell is to be [said] four times.

1^{XXVII} Another [incantation]: This knot is the knot of Apis for [his] brother Ren[uy],
 2 who came forth from Punt, who came (healthy) [forth] from the [il]lness! I have
 spoken for your benefit, NN whom NN has born,
 3 as that which Re has spoken for his (own) benefit. I have spoken for your benefit,
 NN whom NN has born, as that which Shu has spoken
 4 for his (own) benefit. I have spoken for your benefit, NN whom NN has born, as
 that which Sopdu has spoken for his (own) benefit.
 5 I have spoken <for> his' benefit, NN whom NN has born, as that which Khn[um]
 has spoken for his (own) benefit. I have spoken for your benefit,
 6 NN whom NN has born, as that which Horus has spoken for hi[s] (own) benefit.
 I have spoken for your benefit, NN whom NN has born,
 7^{XXVIII} as that which Seth has spoken for his (own) benefit. I have spoken for [your]
 benefit, NN [whom NN] has born, [as that which] Thoth [has sp]oken
 8 for his (own) benefit. I have spoken for your bene[fit], NN whom NN has born,
 [as] that which Isis has spoken for her (own) benefit.
 9 [I have] spoken for your bene[fit], NN whom NN has born, as that which
 Nephthys has spoken for her (own) benefit.
 10 [This] spell is to be said seven [ti]mes over the knot [of jnsy-cloth] to be given to
the man to his leg (?).

Commentary

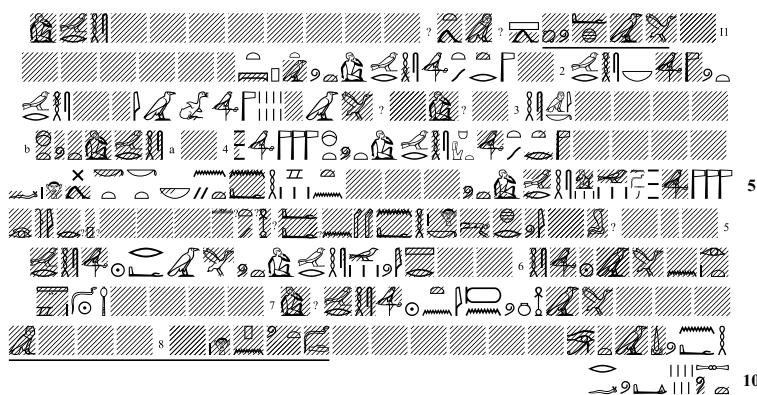
1–7: This incantation is cited by Massart 1954, 95–97, as §14.

1 R:XXVI12  : The introduction of this incantation has to be a scribal error because a sequence of remedies (*phr.t*) is listed with no other spells; so too Massart 1954, 96.1. —  : This term is mentioned twice in the text; it appears again in R:XXVII4 as . Usually the word *nzr* ‘fire, flame’ (WB II, 335.13–18) would be used. The abbreviated variant *nz* existed since the Old Kingdom. For *nzr/nz* as inflammation, see Breasted 1930, 385–386, 387, 388; Cannuyer 1990, 109; Nunn 1996, 223. —  : This term is only attested in the present manuscript. Massart 1954, 97.2, remarks that WB IV, 379.16 brings up the possibility that this word could be connected with *sd(š)h* ‘lower leg, shin’ (WB IV, 394.1–4). Müller 2008, 292, also seems to assume *sdh*. The word *sdš* literally means ‘the walking one (*der Geher*)’ (GdM VII.2, 830; Westendorf 1999, I, 223).

2 R:XXVIII1  : *nz* ‘injury’ (WB II, 321.4). The scribe has probably omitted the *p* sign due to the demonstrative pronoun *pw* which follows, or to confusion with *nz[r]* above (?), so the term is to be amended to *nz<p>.w* ‘wounds’ (WB II, 319.9; Kees 1925, 9; Faulkner 1962, 139; Van der Molen 2000, 247). —  : The context does not make clear whose heads are cut off; so too Massart 1954, 97.6.

14. Incantation 10 (V:11–8)

In this spell, several deities vilify the demon Akhu. The relation between the different parts of the incantation is often unclear due to the rather fragmentary condition of the papyrus. In contrast to the other incantations against Sāmānu/Akhu, which conclude with a topical treatment, this one ends with a knot amulet being made for the patient. This text has no duplicate.



V:14a–b traces, no longer legible.

Transliteration

Verso		
1	11	[k.t ^(?) p ₃ ḥ.w] š[m(.t) ... s:ḥwr]
2	11–2	tw [ntr] nb s:[ḥ]wr [tw] n[t]r.t <nb.t> s:ḥwr [t]w t[3] p.t [...]
3	12–3	[...] jm=k [s]:ḥ[wr] tw p[3] [...] 8 ntr t ₃ .j[j] s:ḥwr
4	13–4	[tw t ₃ ... n[t]r.t ḥm.t s:[ḥ]wr t[w] psd.t [ḥ.t s:ḥwr tw psd.t]
5	14	ndz.w <t> s:ḥ[wr] tw p ₃ jw[n] n[ḥ]n[ḥ] n.[t]y-nb kt[k]t [ḥ]r=[f]
6	15	[... jw hr hr=k ḥnḥ dbḥ.wj n(.wj) ḥ.wj ^(?) šn.wt ^(?) ... ptr(j)]
7	15–6	[jr.t n <.t> p ₃ Rḥ(w) s:ḥwr tw šr[j].w s:ḥwr [tw p] 3 Rḥ(w) [s:ḥwr]
8	16–7	[tw p ₃] šn.w n(.j) J[t]n [s:ḥwr tw ...] ḥd [t ₃]
9	17–8	ḥnḥ w[d ₃ .t ... dd.tw r' pn hr ... jr.w m]
10	18	t(z)z[.t] 7 dj.w r=f





Translation


- 1 [Another (?): o Akhu who goes [...]] Every [god]
- 2 shall [vilify] you, <every> god[d]ess shall vilify [y]ou, t[h]e sky shall vilify [you ...]
- 3 [...] in you (?). [T]he [...] 8 male gods shall vi[lify] you. The [...] female godd[esses]
- 4 shall vili[fy] you]. The [great] Ennead shall vi[li]fy [you]. The] little [En]nead
- 5 shall [vilify] you. The grou[nd] shall vili[fy] you and] everyone mo[vi]ng u[po]n it.
- 6 [... Your face and both your fingers of both your hands (?) fall ... while the eye of]


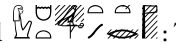
7 [Re looks. The little o]nes [shall vilify you]. Re shall vilify you. [The] circuit of
 8 the sun disk [shall vilify you. [... shall vilify you which] enlightens
 9 [the land] and [the *wedjat*-eye ... This utterance is to be said over ... to be made
to]
 10 seven kno[ts], to be applied to it/him.





Commentary


1–10: The consistent structure of the incantation makes it possible to restore the spell in most cases (*s:hwr tw*). Massart 1954, 101–102, cites this incantation as §1 verso.

1 V:I1 [*k.t*^(?)]: Massart 1954, 101.1, suggests restoring [*šn.t n.t dr*] in front of . It should have been partially written down in the previous column. The incantation could also simply have started with . — V:I1  : The readings *m* and *t* are uncertain.


3 V:I3 : Massart 1954, 102.7, states that the graph for the numeral 70 would fit the space. The traces on the papyrus do not support this. The traces could perhaps be restored to the numeral 50.


3 & 4 V:I3  and : The male and female deities remind one of the male and female deities named in several Hittite texts, e.g. in Hittite state treaties (see i.a. Wilhem 2005, 120, lines 50–51) or prayers like Muwatalli's prayer to the assembly of gods (Singer 1996, 37, lines 53, 172–173). *Ntr.w tzy.w* (WB II, 360.14) and *ntr.wt hm.wt* (WB II, 362.14) are usually named together; see also Massart 1954, 102.8.


4–5 V:I3–4   and  : It is also possible to restore [*wr.t*] instead of [*ʿz.t*], but *ʿz.t* is more common for the 'great Ennead'. For general information on the Ennead, see Barta 1973.

6 V:I5: At the beginning of the line, a cobra  is legible. It could perhaps be the determinative for a goddess's name. — '[... Your face and both your fingers of both your hands (?) fall ...]': The meaning of this passage is uncertain due to the fragmentary condition of the papyrus.

6–7 V:I5 'the eye of Re looks': It is unclear how this sentence is to be syntactically integrated in the incantation.

7 V:I6 : It is not clear who are referred to as 'the little ones'; see also Massart 1954, 102.18, and the entries in LGG VII, 108, 109.

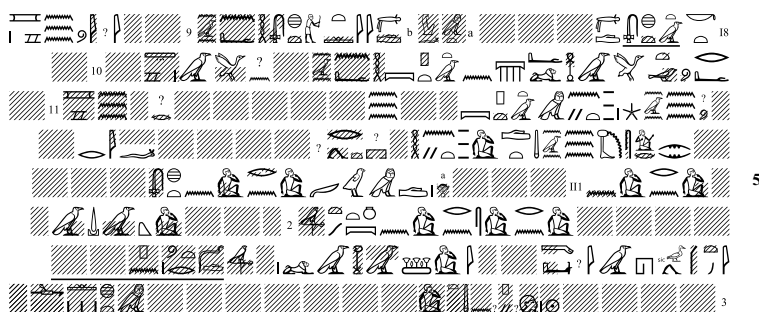
8 V:I7 : An appearance of the sun could also have been written in front of *ḥd t3* (WB III, 207.27), as already noted by Massart 1954, 102.20; the lexeme 'dawn, morning' (WB III, 208.7–9) is also possible. The space on the papyrus is not large enough to restore *s:hwr tw ḥd-t3* 'The morning shall vilify you.'


9 V:I7 : For the *wedjat*-eye, see Junker 1917, 143, 144, 154–156, 158–159; LGG II, 646.

9–10 V:I7–8: The recipe that follows is almost completely destroyed. According to what is left, a kind of knot amulet was made. This is unexpected. Usually the demon Sāmānu/Akhu is treated with various mixtures of drugs.

15. Incantation 11 (V:I8–II3)

This incantation is highly fragmentary throughout, so it is difficult to understand. Sāmānu/Akhu is not mentioned, but *k.t* at the beginning indicates that this spell was also directed against the demon. At the beginning, some kind of flame is mentioned together with a mother. Various kinds of waters are then evoked, and the magician seems to purify his words with them. The flame is called by name and connected to Nut and Ishkhara. The incantation ends with a fragmentary recipe.



V:I8a–b traces fit ; II1a traces of ink of the papyrus.

Transliteration


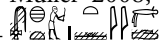
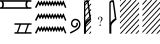
Verso			
1	I8–9	<i>k.t t3 h[.t] šd [... mw.t=f] š[d].yt <t3> h[.t] hn^c n3 n(.j) ...]yw</i>	
2	I9–10	<i>r^cw.t p3 šn^c n(.j) t3 [p].t [hn^c n3 n(.j) ...] n [p]3 [t3 ...]</i>	
3	I10–11	<i>[... w] n3 n(.j) sb3.w n.ty m t3 p[.t ... r ...]</i>	
4	I11	<i>[... sp.tj]=j [r s:]w^cb n3 n(.j) md(w).wt n.ty [h ... pr.t^(?) ...]=f [j]r [...]</i>	
5	I11–II1	<i>[...] rn [n(.j) h.t^(?) ... hr] dm.w [r]n n(.j) h.t [...]</i>	
6	II1–2	<i>[...] rn=s rn n(.j) Nw.t [{t} ... J]-k[3]-d3-</i>	
7	II2	<i>[j]j[.t] h3(j) [...] J-š[3-h3]-rw [dd.tw r' pn ...]</i>	
8	II3	<i>[... hrw tp.y n mdw.t ... jr.w m (j)h.wt w^c.t dj.w r=f]</i>	


Translation


- 1 Another: O fla[me] which saves [... his mother] who sav[es] <the> fla[me and the ... wa]ter,
- 2 the discharge (?), the storm (cloud) of the [s]ky [and the ...] of the [earth ...]
- 3 [wa]ter (?), the stars which are in the sk[y ... water (?) ... to the sea (?) ...]
- 4 [...] both my [lips] in order to purify the words which [... come forth (?) ...] his [...]
- 5 [citation] of the name of [the flame (?): [...]] with pronunciation of the [na]me of the flame [...]
- 6 [...]. Her name is the name of Nu[t ...]kd-]
- 7 [yt ...] Ishkhar[a. This utterance is to be said ...]
- 8 [... first day of words (?) ... to be made into one mass, to be applied to it/him.]

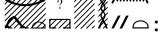
Commentary


1–8: Large parts of the incantation are translatable, but its purpose is difficult to discern. It is obvious that different kinds of water play an important role and contrast with the flame, which also figures prominently in the spell. A pivotal moment occurs in line 4, when the aforementioned waters are used to purify the words of the magician (?). Massart 1954, 102–104, cites this incantation as §2 verso.

1 V:VI8 : Since only the first part of the word has been preserved, different lexemes can be restored. Massart 1954, 103.2, suggests *šdj* ‘to take (away)’ (WB IV, 560.8–562.19) followed by the restoration [*pʒ ʕ.w*], which would fit the gap. He admits that this restoration is difficult to connect with ‘his mother’. *šdj* can also be translated as ‘to save, to rescue’ (WB IV 563.2–9), ‘to dig, to carve’ (WB IV, 563.1), ‘to recite, to read’ (WB IV, 563–564.16) or ‘to suckle, to educate’ (WB IV, 564.17–565.15). Keeping ‘his mother’ in mind, the translation ‘to save’ or ‘to recite’ seems most suitable. Müller 2008, 289, translates this passage as ‘to save’. — : It is not quite clear who is saving whom. ‘His mother’ could save the flame or be saved by the flame. There is no way of knowing whether the meaning ‘to suckle’ would be suitable. Müller 2008, 289, 197, suggests that the ending of the particle *-yt* could perhaps mark a generic passive voice (one has to assume a *w*-passive voice): ‘... seine Mutter. Das Feuer wurde fortgenommen ...’. Due to the fragmentary context, it is unclear if the flame is used in a positive or a negative sense. The interpretation with the *w*-passive voice should be rejected, because when this form appears in the papyrus it is always written with a *ḡ*-ending, as in the numerous recipes in this papyrus. — V:I9 : Perhaps this is one of several rather unusual spellings for ‘the sea’ used in the manuscript; see incantation 4 (above §4) line 5.


2 V:VI9 : This word is otherwise unattested. According to the determinative, it has to be something unpleasant or bad. Müller 2008, 289, seems to connect it with *ry.t* (WB II, 399, 13–15). — ‘[and the ...] of the [earth ...]’: Massart 1954, 103.7, suggests restoring [*ʕtr.w n.w*], which does not fit the traces on the manuscript.


2–3 V:I9–10 : The determinative indicates that it has to be a kind of water; in V:I10 this determinative is used twice, and one of these writings is with signs depicting a canal (N36 and N23).


4 V:I11 : It is not clear what word followed *n.ty*. Some of the signs are quite difficult to interpret. — V:I11 *jr*: The word [*dm*] ‘to pronounce, to mention’ (WB V, 499.8–450.6) should probably be restored, as in line 5 V:II1; Massart 1954, 103.11, already noted this.

5 : It is difficult to say who is speaking here.

5–6 V:II1: Perhaps the restoration [*jr dm rn*] ‘As to the pronunciation of the name’ is possible after *h.t* ‘flame’.

6 V:II1 : The suffix pronoun *=s* probably refers to the flame, as already noted by Massart 1954, 103.13.

6–7 V:II1 : The syllabic spelling shows that the word is a loanword. It is probably a toponym; see also Massart 1954, 103.14; Müller 2008, 289.198.

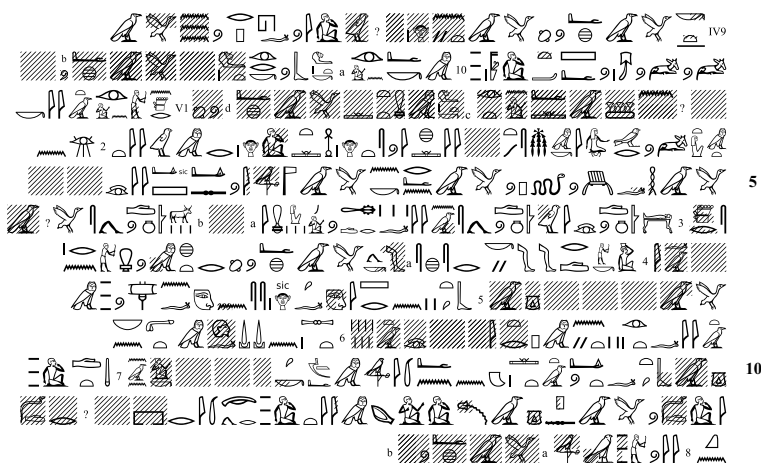
7 V:II2 : Ishkhara designates a Mesopotamian goddess; see Drioton 1955, 163; Helck 1971, 470; Prechel 1996; see also Massart 1954, 103.16. Her purpose in this spell is not clear.




7–8 V:II2–3: The incantation ends with a rather fragmentary recipe. Judging by the remains it was probably a mixture for a topical treatment.

8 V:II3 *hrw tp.j n mdw.wt*: The phrase could also be translated as ‘first day for words’ instead of ‘first day of words’.

16. Incantation 12 (V:IV9–V8)

In this incantation, the conjurer overcomes the demon by controlling his and his mother's procreation. A fairly obscure passage follows, the content of which is far from clear. Akhu is then forced to leave the patient's body, particularly the vessels of his arm, and Anat strikes him with her chisel. The spell ends with the DHF. This incantation only appears on the verso. It should be noted that the Mesopotamian topic 'Sāmānu as dog' is used here.



V:IV10a  under the line; 10b no longer legible; 10c  under the line; 10c–d traces of palimpsest under the line; V:V3a–b no longer legible; 4a traces of ; 8a–b traces.

Transliteration



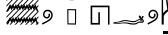
Verso		
1	IV9	<i>k.t p3 'h.w p3 [n.ty hr ...]w jw=f hrp.w [p]3</i>
2	IV9–10	<i>jwjw wš^c [{.t}] ks.w m=k jr.n=j h3.t=k bw jr=k [h3.t=j p3 'h.w ...]</i>
3	IV10–V1	<i>[... n š3^c.n=j jr.t h3.t=k m-mj.t(j)t p3 'h.w] ndr<.tj> jr.n=j t3y=k</i>
4	V1–2	<i>mw.t{t} jwr<.t> jm=k ms{t}[=s m]j-jh jw=s(t) hr šn.t hr rmy.t n</i>
5	V2	<i>p3 hf3w pw p3 rd.n n=k p3 ntr [j]w dj=z {dj} šp(y)[=s^(?) jw=s hr]</i>
6	V2–3	<i>s[dr] kdjw kdw=s n[3]y=f hrd.w mj [...] kdw=s p[3]</i>
7	V3–4	<i>[... f3y]-k rd.wj-ky r shs[=k] p3 'h.w r ht[m].w r' n(.j)</i>
8	V4–5	<i>p[3 ... g3]b.t 2 n(.t) šrj=f <n.ty> hr ss[n] n=f t3w {m}</i>
9	V5–6	<i>t3y=f jr.t 2 n.ty {m} <hr> p[tr(j) ... t3 7] t3.t n<.t> d3d3[=f] {m} mu nb n(.j)</i>
10	V6–7	<i>[g3b].t=f dj.tw t3 md3.t n<.t> 'ntj m m3^c[=k ...=k] n3 n(.j) md(w).wt</i>
11	V7	<i>j:[dd](w) p3 p[zg](3) s3m.y(w) t spr.tj r [pr R^c(w) r-dd]</i>
12	V7–8	<i>kn(yw) Hr(.w) [p3 'h.w]</i>

Translation

- 1 [An]other: O Akhu, the one who [...] while he is submerged, [o]
- 2 dog who chews bones. Behold, I have overcome you. You did not [overcome me
o Akhu! ...]
- 3 [... likewise, I began to overcome you, o Akhu], while <you> are seized. At the
time when I created your
- 4 mother who was pregnant with you: [H]ow can [she] give birth while she is
suffering (and) crying? Because of
- 5 the snake, it is – the one the god has given to you. She causes [it (?)] to become
blind, [while she]
- 6 [spends] the night sleeping. She surrounds its (?) children like [cows (?)]. She
surrounds t[he]
- 7 [...] You shall [lift up] both of your feet until [you] hasten, o Akhu, until the
mouth of
- 8 [the patient (?)] is sealed, the two [ho]les of his nose <which> breathe air for him,
- 9 his two eyes which se[e ... the seven] orifices of [his] head, every vessel of
- 10 his [arm]. The chisel of Anat shall be given into [your] temple. [...] The words
- 11 which the spitting one said. The gossip reached the [house of Re that]
- 12 Horus has conquered [Akhu].



Commentary


1–12: Massart 1954, 105–107, cites this incantation as §5 verso.


1 V:IV9 : Massart 1954, 106.1, suggests amending [wnm] ‘to eat’, and is followed by Müller 2008, 289. The traces of  do not support his opinion. — : Here *jw=f hrp.w* is used instead of the more common *n.ty hrp.w*.

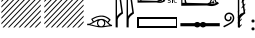
1–2 V:IV9 : For the ‘Sāmānu as dog’ theme, see Beck 2015b, 176–179.


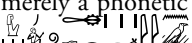

2 V:IV10 *jr.n=j ḥz.t=k*: For this phrase, see the commentary to line 1 R:VI2 of incantation 5 (above § 5).

4 V:V1 : This spelling for mother is also used in Papyrus d’Orbiney (Möller 1927, II, sign 194). — : As *jwr* refers to ‘the mother’, <*t*> has to be amended. Massart 1954, 106.7, amends <*tj*> with some reservations.


4–5 V:VI1–2 : Massart 1954, 105, translates ‘she readeth an incantation weeping’ and comments that the mother’s way of giving birth is mysterious (Massart 1954, 106.9). Müller 2008, 289–290, translates this passage as ‘Wie soll sie gebären, indem sie leidet? Es ist die Träne der Schlange, die der Gott dir gab.’ Müller *ibid.* emends *šnj* ‘to conjure’ (WB IV, 496.2–6) into *šnj* ‘to suffer’ (WB IV, 494.15–18), which the present commentary follows. After this he reads {*hr*} *rmy.t n <.t> pꜣ ḥfꜣw pw pꜣ rd.n n-k pꜣ nꜣr* (Müller 2008, 290.202). Alternatively he suggests: ‘*hr- <m> rmy.t* ‘... indem sie weswegen weint?’ The sentence that follows is taken to be a pseudo cleft sentence in which *pw* and *pꜣ* have the same grammatical meaning. The translation is not without difficulties


because ‘the tear of the snake’ is feminine and thus cannot be connected to the phrase ‘the god has given to you’, which refers to a masculine antecedent. One would expect *t3* rather than *p3*. That is why  is understood as the conjunction ‘because of’, which in this case is followed by a bipartite *pw*-sentence and extended with the phrase *p3 rd.n n=k p3 ntr*. The last part refers to the snake. The meaning is still obscure.


5 V:V2 : Massart 1954, 106.12, restores [*f jw=s hr*] after *špy*, which is very likely. The question is who blinds whom. The suffix *=s* can only refer to ‘the mother’. It is impossible to decide with any certainty whether to restore [*f*] or [*=s*] as the object after *špy*. The second {*dj*} has to be emended.



6 V:V2–3 : The word *sdr* seems to be an infinitive. The word *kd.w* which follows is probably a stative with the invariable *w*-ending, if the ending is not merely a phonetic complement, in which case it would be another infinitive. — V:V3 : As the possessive article is masculine, it can only refer to the snake – or possibly to the god. The meaning is not certain. — : The sign or signs before the cow determinative are no longer legible.

7–8 V:V4 *r' n(j) p[3 ...]*: A phrase for ‘patient’ is to be expected after the article *p3*, as in Massart 1954, 106.16.

8 V:V4–5  ‘two [ho]les of his nose’: This combination is only attested in the present manuscript (WB V, 154.6). Usually, the term *g3b.t* is used as ‘arm’ (WB V, 154.1–5).

9 V:V5 *m ptr(j)*: The phrase is to be emended to {*m*} <*hr*> *ptr(j)*, see also Massart 1954, 106.20. — V:V5–6 : Note that the mouth and the ears are omitted in the list of the seven orifices of the head. See also the commentary to line 29 R:VIII4/V:XIII1 of incantation 5 (above §5).

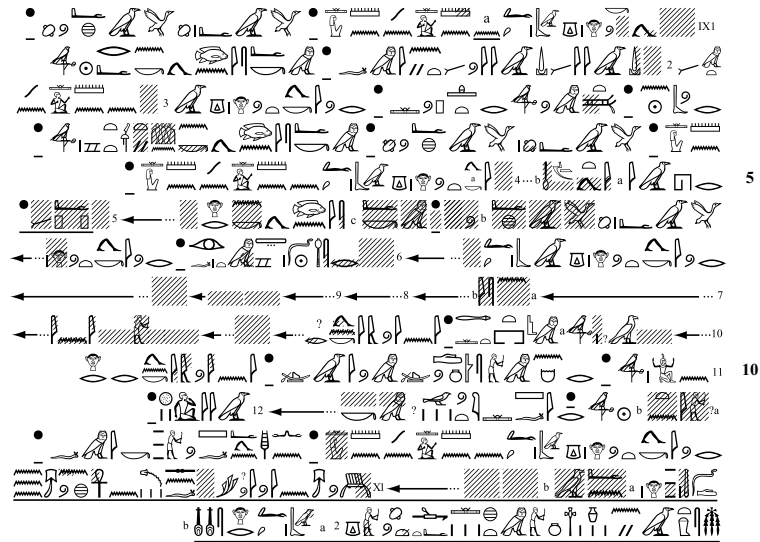
10 V:V6 : The term *g3b.t* is used here in its common meaning; see also line 8. — *ntj*: For the goddess Anat, see the commentary to line 7 V:VIII7 of incantation 2 (above §2).

11 V:V7 : The only late Egyptian relative form in the entire manuscript is used here. — : The ‘spitting one’ is otherwise unattested. For spitting and saliva and their use in magical texts, see Ritner 1993, 74–92.

11–12 V:V7–8: The incantation ends with an abridged version of the DHF; see the commentary to lines 17–20 of incantation 4 (above §4). In contrast to other attestations of the DHF, here *p3 ḥ.w* is named instead of *p3 s-m-n*.

17. Incantation 13 (V:IX1–X2)

The demon has taken possession of the patient's arm. As long as he remains there, the cosmic order is disturbed and Re will not rise on his daily journey. The spell ends with a recipe. This incantation starts in the middle of a sentence and large parts of the central section are missing. In contrast to all the other texts on the verso, this one uses verse points. That, as well as the broken beginning, indicate that the incantation could be part of the original inscription on the papyrus. The spell has no duplicate.



V:IX1a added above the line; 3a–b line broken below; 4a strange; 4b–c line broken below; 7a–b reading uncertain; 10a the curve of goes far under the line; 11a–b line broken above; 12a–b hardly visible; V:X2a–b much darkened.

Transliteration


Verso		
1	IX1	[rwj]=k [t]w hr gzb n(.j) mn ms.n mn <.t> ° p3 ° p3 °h.w °
2	IX1-2	mwt <mwt .t(?)> [d]z.y(w) dz.yw(t) n .ty jm=f ° m=k s:jn n=k R(w)
3	IX2-3	r wbn ° (J)t[m].w r htp(w) ° rwj=k tw hr gzb n(.j) mn ms.n
4	IX3	mn <.t> ° p3 ° p3 °h.w ° m=k s:jn n=k Hnt.y]-jmn.t(t)
5	IX3-4	r hzy.t m3[° hrw rw]j=k tw hr gzb n(.j) mn ms.n mn <.t> °
6	IX4-5	p3 ° [p3 °h.w] ° [m=k] s:jn [n=k] Hr[... °pp °]
7	IX5-6	rwj=k tw hr gzb [n.j mn ms.n mn.t p3 ° p3 °h.w m=k s:jn n=k ... r] s:hq t3 m jr.t=f ° rwj=k tw [hr gzb n.j mn ms.n mn.t p3 ° p3 °h.w ...]
8	IX7-9	[...] n sj [...]
9	IX10	[...]tjw m s.t ° z.t ° jn-jw jy[.n]=k r [wjz ... jn-jw ... r wjz]
10	IX11	n(.j) Hh ° r nhm s:k d m wjz ° jn-[j]w [j]y.n=k r hr(.t)
11	IX11-12	[Jtn] ° r jšf šw.t [m=k ... h]zy zp-sn °
12	IX12	rwj=k tw hr gzb n(.j) mn ms.n m[n <.t>] ° nn °h ° nšf(w)=k jm=f °
13	IX12-X1	dd [mdw].w hr [°nt.(j)w ... nrz].w njwj znf.w n(.w) [°n]h(w) mw
14	X1-2	mst3ny nd(.w) m (j)h.(w)t w°.t wt(.w) g[z]b hr=s nfr nfr




Translation

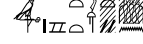
- 1 You shall [remo]ve yourself from the arm of NN whom NN has born, o stroke, o Akhu,
- 2 dead man, <dead woman (?)>, male [op]ponent, female opponent who are within him! Behold, Re is waiting for you
- 3 to rise, Atu[m] to set. You shall remove yourself from the ar[m] of NN whom NN has
- 4 born, o stroke, o Akhu! Behold, [Khenti]amentiu is waiting for [you],
- 5 to descend trium[phant]! You shall [rem]ove yourself from the arm of NN whom NN has born,
- 6 o stroke, [o Akhu. Behold,] Hr[...] is waiting [for you ... Apophis].
- 7 You shall remove yourself from the arm [of NN whom NN has born, o stroke, o Akhu. Behold, ... is waiting for you, to] illuminate the earth with his eye. You shall remove yourself [from the arm of NN whom NN has born, o stroke, o Akhu! ...]
- 8 [... is waiting for yo(?) ...]
- 9 [...] in the great place. Did you come to [the barque ...Did you come ... to the barque]
- 10 of the Millions to prevent travel in the barque? [Did] you come to keep away
- 11 [the sun disk], to enlarge (?) the emptiness? [Behold, ...He,] he!
- 12 You shall remove yourself from the arm of NN whom NN has born. Your poisons (?) shall not remain (lit.: stay) in it!
- 13 [Words] to be said over [myrrh (?) ...] of the [i]bex, mint (?), blood of a [g]loat, water
- 14 of mestani, to be ground, to be made into a mass, to be bandaged with it. Very good!

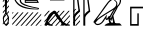
Commentary


1–14: It is possible to restore many parts of the incantation because of the consistent pattern of the spell, even though large parts are fragmentary. It is not clear how much is missing at the beginning. This incantation is noteworthy because it uses only genuine Egyptian themes. Massart 1954, 107–110, cites this spell as §8 verso.


1 V:IX1 : The term is only attested in this text (WB I 159.12). As Massart 1954, 108.4, has correctly stated, the word is an epithet of Akhu, because the pronouns used for him are always in the second person singular masculine. Müller 2008, 290, following Massart 1954, 107, translates the term as ‘bad influence (?) / (schlechter) Zustand’. Perhaps one should assume the simplex *ʿ* for the compound word *s.t-ʿ* ‘stroke’; see Ritner 1993, 56–57 (suggestion by H.-W. Fischer-Elfert).


2 V:IX2: Massart 1954, 108.5, suggests restoring [mwt.t] ‘dead woman’ after , which Müller 2008, 290, follows. There is a tiny bad spot at the beginning of the line, but the space does not allow the restoration [mwt.t]. The scribe probably omitted the word and it is to be amended as <mwt.t>. — : The feminine ending is omitted in *d3.ywt*, as is often the case in this manuscript. — : The verb can mean ‘to wait’ (WB IV, 38.4–8) and ‘to hurry, to run’ (WB IV, 38.9–39.9). For the meaning ‘to wait’, see Gardiner 1911a, 100–102; compare Massart 1954, 108.6; for information on the verb in general, see Westendorf 1981, 27–31. In the present context, the meaning ‘to wait’ seems more adequate, because the deities can only fulfill their typical duties once the demon has removed himself from the patient’s arm.

4 V:IX3 : For Khentimentiu, see Grieshammer 1975, 964–965; LGG V, 783–786 with further citations.

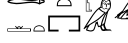
5 V:IX3 : The term *m3-ḥrw* ‘to be justified, to be triumphant’ (WB II, 15.1–21) qualifies the verb form as a stative.


6 V:IX4 : Massart 1954, 108.10, suggests restoring *Ḥr.j-rw.t-sš* (older spelling: *Ḥr-Ḥr.yt-sš.w*), who binds Apophis in the Book of the Dead, spell 39: *k3s(w).n sw Ḥr.j-rw.t-sš* ‘the one above the ink bound him (= Apophis)’ (Naville 1886, I, Pl. LIII9). According


to Erik Hornung, this name is an epithet of Thoth (Hornung 1990, 108.28, 440). This god is attested with the spellings *Ḥr.j-rw.t-sš* and *Ḥr.j-rw.t* (WB II, 400.2; LGG V, 370–371, 371); see also the statement in Müller 2008, 290.205. — : The name of the opponent of the sun god is typically written in red; see Posener 1949, 77–81, especially 77. For the reading Apopis instead of Apophis, see Gardiner 1935, I, 30.4; see also Massart 1954, 109.11.


7 V:IX6 : An appearance of the sun god needs to be amended in front of this phrase; see also Massart 1954, 109.12–13.

8 V:IX7–9: These lines are almost completely broken.

9 V:IX10 : The meaning of this line is not clear. After this, a new theme starts with interrogative clauses. Perhaps the beginning of V:IX10 also belongs to this list. The bird sign in the name of the deity could also be read as *nh*; see Müller 2008, 290.


9–10 V:IX10–11 : Read [w3] *n(j) Ḥḥ* ‘barque of the Millions’. This barque designates the boat in which the sun god crosses the sky. It has a devastating effect on the world if it comes to a standstill; see Müller 2006, 452–543; Massart 1954, 109.16.

11 V:IX11 : In line with the structure of the previous sentence, this word should be an infinitive and should be followed by an object. No verb form is attested with this spelling – unless one considers deriving it from the word ‘saliva’ (WB I, 135.1), which does not make any sense in this context. Perhaps it could be connected with *šfw* ‘to swell’ (WB IV, 455.8–11), in which case the determinative would be odd. Müller 2008, 291.207, reservedly suggests connecting this word with the Semitic loanword *jšf* ‘to burn’ (Camino 1954, 93; Fischer-Elfert 1983, 147; Sivan/Cochavi-Rainey 1992, 19, 78; Hoch, 1994, 41), here not in syllabic writing.

12 V:IX12 : The meaning of this word is not entirely clear. In WB II, 339.11, it is defined as a part of a snake or a poison fang (?). GdM IV.1, 84, VII.1, 484, writes ‘Gift’, referring to the present manuscript, as does Westendorf 1999, I, 67. According to Reintges 1996, 140, *nšf.w* are ‘drops of poison’. Massart 1954, 109.21, reads *šf.w*, so *n* has to be part of the verb form *ḥc*. In

Middle Egyptian, the negation *nn* is not used with *sdm.n=f* (Gardiner 1988, 80, §105.2); in Late Egyptian, it is used with this verb form very rarely (Erman 1933, 383 §754).

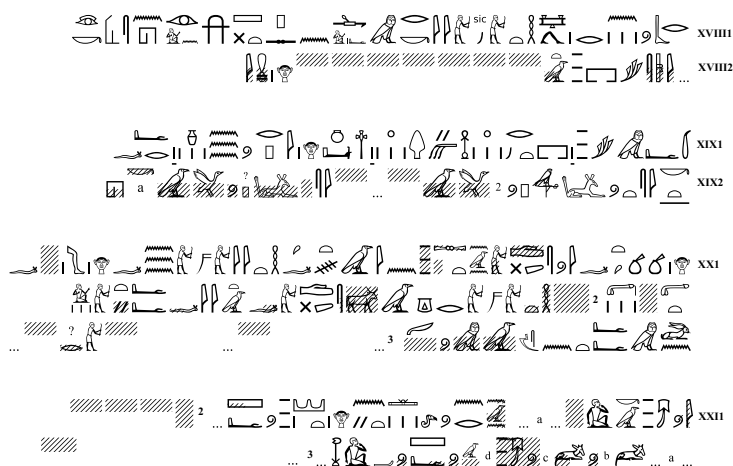
13–14 V:IX12–V:X2: A partial, fragmentary recipe for a bandage follows.


13 V:IX12 *ʿnt.(j)w*: The term *ʿnt.jw* is usually identified with myrrh, but it can also be frankincense, or both, or a designation for resin in general (GdM VI, 101–103; Westendorf 1999, I, 67, 497; Manjo 1975, 124; Germer 2002, 98, 118; Goyon 2003, 55; Nunn 1996, 158, 217, Chemette/Goyon 1996, 58.30; Nicholson/Shaw 2000, 434–436, 438–439, 439–442; Steuer 1933, 31–48; Steuer 1937, 102; Bardinete 1995, 477; Daumas 1975, 107; Charpentier 1981, 160–165). It is used internally and topically in recipes, mostly to treat wounds and snake bites (GdM VI, 99, 101–103; Germer 1979, 68–69; Germer 2008, 43–44). See also the discussion on *ʿnt.jw* and *snr* in Beck 2015b, 217–218. — 13 V:X1 : Massart 1954, 109.22, suggests restoring [*nrz*].*w* ‘ibex’ (WB II, 280.3). It is not clear what part of the ibex should be used. See also GdM, IV.1, 84; Bardinete 1995, 477; Westendorf 1999, I, 67; Müller 2008, 291. — *njwjw*: Probably a variant of *njzjz*. The drug is occasionally identified with ‘mint’ (Guiter 2001, 228; Westendorf 1999, I, 501; Germer 2008, 298; Long 1984, 145–159; cf. Loret 1984, 145–159I; GdM VI, 293–295; Germer 1979, 280–283; Charpentier 1981, 374–375; Germer 2002, 61). In Egypt, *njwjw/njzjz* is used internally and topically in oral remedies, bandages, ointments, fumigations, and suppositories. The focus is on afflictions in women. The plant is only used in medicinal texts (GdM VI, 293–295; Germer 1979, 280–283; Germer 2008, 81–82). Different species of mint (*Mentha* spp.) are common in Egypt (Long 1984, 156–157; Germer 2008, 297). The active ingredient of mint is its essential oil. The composition depends on the particular species (Hoppe 1958, 574, 569; Hiller/Melzig 2010, 383–284). The essential oil is antibacterial and helps to relieve itching. The plant is carminative, analgetic, and spasmolytic (Hoppe 1958, 574; Schneider 1974, V.2, 312; Boulos 1983, 104; Long 1984, 154–155, 157; Guiter 2001, 228; Frohne 2002, 366; Frohn 2007, 421, 423–424; Germer 2008, 297; Hiller/Melzig 2010, 383–384). — *znf.w n(.w) ʿnh(w)*: The ‘blood of a goat’ is only mentioned twice in Egyptian recipes – for a bandage (here) and for an oral remedy (GdM VI, 444). The blood of other animals (for instance asses, fish, swallows, cattle, vultures, pigs, dogs, bats, etc.) is a common ingredient in topical remedies for hair, lashes, and eyes. It is seldom used in internal treatments (GdM VI, 444–448; Nunn 1996, 149).

13–14 V:X1 *mw mstꜥnj*: The drug *mstꜥnj* is mentioned several times in Egyptian medicinal texts. It is used topically in ointments and bandages and in enemas and suppositories. This drug probably has a viscous consistency, with *mw mstꜥnj* being a more fluid variant. The substance cannot currently be identified (GdM VI, 286–287; Massart 1954, 109.24).

18. Fragments verso (V:XVIII1–XXI3)

These fragments seem to be part of the incantations too. It is usually not clear against what or whom they were directed. It cannot be excluded that they were against Sāmānu/ Akhu.



V:XVIII–XXI: Upper part of a column; V:XIX2a or  V:XXI1a space between the fragments not certain; 2a space not certain; 2a–b no longer exists; 2c–d lower part of the line almost completely broken off.

Transliteration

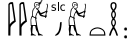


Verso		
1	XVIII1	<i>r-bnr ḥ{t}(w).y r=k m w^c n(.j) pzš.t jr <.t> .n=j nhs=k</i>
2	XVIII2	[...] js.w t3 [...] ḥr mj
1	XIX1	<i>tj^cm 1 pr.t šn(y) 1 nd(.w) ḥr jrpw 1 dj(.w) r=f</i>
2	XIX1–2	<i>k.t jst(w) Sth pw [p3 ...] js[t(w) Sth pw p3] k^(?)h[...]</i>
1	XX1	<i>ḥr gg.t=f jw s[d](.w) n3 n(.j) [t(z)]wt n(.wt) j3.t=f ḥ{t}y=f ḥr rd=f</i>
2	XX1–2	<i>mt[w.wt ... ḥ(w).t] r g[z] sd[=f] t3y[=f] ^c.t[y]w</i>
3	XX2–3	<i>wn(n) m ^c.t n sm[z(mw) ... r^(?)...]</i>
1	XXI1–2	<i>[m(z^(?))j.w k3 [...] n3 n(.j) nr.w n.ty ḥr ḥ3s.wt wš^c [...]</i>
2	XXI2	<i>[... jwjw.w] n3 [n.j w]š^c(w) ḥ3[...]</i>



Translation


- 1^{V:XVIII} [...] out. That it was struck against you, was with
a reed stem/cane which I have made in order that
you awaken.
- 2 [...] reed the [...] upon (?) [...]
- 1^{V:XIX} *tj^cm* plant, 1, pine nuts, 1, to be ground with wine,
1, to be applied to it/him.
- 2 Another: Now, it is Seth [who ...]. No[w, it is Seth
who rages furiously (?) ...]
- 1^{V:XX} [...] upon his kidneys (?). The ve[rtebr]ae of his
spine were br[ok]en. He sheds upon his le[g]
- 2 poi[so]ns [...] to strike against the [gw-bull (?). He]
shall eliminate hi[s] acc[us]ers (?),
- 3 who exist with the accusation of slay[ing ...]
- 1^{V:XXI} [... lio]ns (?) then (?) [... the] fears which are upon
the foreign countries while chewing [...]
- 2 [... dogs] th[e ch]ewing ones of [...]



Commentary




1–2 V:XVIII1–2: The meaning of the texts is obscure due to their fragmentary state.



1 V:XVIII1 : This verb form is a *w*-passive used in an emphatic construction; see Gardiner 1988, 337–338 §420, 339–340 §422.1; Schenkel 2005a, 216–217; Schenkel 2005b, 40–49. — : WB I, 555.1, translates the word as ‘Matte o. ä.’. TLA writes ‘Rohrstängel, Matte/carpet, matting’ (18.02.2016). — : The relative form has to be amended to *jr. <t>.n=j* because the antecedent is feminine (*pzš.t*).


2 V:XVIII2 : It is impossible to tell whether *js.w* is used here with the meaning ‘workshop, chamber’ (WB I, 127.2–6; perhaps a kind of word play) or ‘reed’ (WB I, 127.21–22); a reed is mentioned in the previous line, making that reading more likely, although here the determinative would be strange; so too Massart 1954, 111.4. — : The translation can also be ‘[...] face like [...]’.



1 V:XIX1 : The *tj^cm* plant is an as yet unidentified plant which is only mentioned in


medicinal texts. The drug is used in oral remedies, laxatives, ointments, bandages, and inhalations against cough, gastro-intestinal diseases, bladder problems, and skin ailments; see WB I, 241.12–13; GdM VI, 548–549; Germer 1979, 342–343; Charpentier 1981, 788–789; Westendorf 1999, I, 517; Germer 2008, 150. — : For pine nuts (?), see the commentary to lines 22–23 of incantation 2 (above §2). — : For wine, see the commentary to lines 20–21 of incantation 4 (above §4).

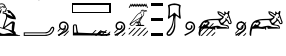

2 V:XIX2 : Something new starts here. Seth seems to play a major part. — : Here the word is used without a god's determinative (G7). — : The word is perhaps to be amended to *khs* ‘to storm’ (WB V, 136.10–12) or *khh* ‘to roar’ (WB V, 127.2–15). See also the opening lines of incantation 4 (above §4).

1 V:XX1 : Massart 1954, 111.14, states that the sign  is a scribal error and suggests reading *hwj* ‘to strike’, as in the line that follows (V:XX2). The water sign is very tightly written, but the writing is a bit sloppy in this part of the manuscript. Being liquids, poisons can be poured or shed (WB III, 48.16–22). It is not clear who is shedding the poisons upon whose legs.

2 V:XX2 : The word is perhaps to be connected with *gw* ‘bull’ (WB V, 159.5).

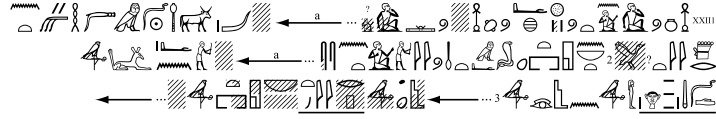
2–3 V:XX2  & : The word is only attested in this papyrus (WB I, 169.3). The determinatives suggest that the term designates a kind of person; and on the other hand, it is in the plural, which creates an incongruence with the possessive article *t3y=f* later in the same line, but without any determinatives. See also the commentary to line 3 (R:VIII12, IX2–3) of incantation 6 (above §6).

1 V:XXI1 : The remains of the word can be amended to *m3j.w* ‘cats’ (WB II, 42.13) or *m3j.w* ‘lions’ (WB II, 11.14–19); so too Massart 1954, 111.19.

2 V:XXI2 : The first part of the word is now missing. For this phrase, see also V:IV9, where Akhu is described as  ‘dog who chews bones’ (lines 1–2 of incantation 12, above §16).

19. Incantation 14 (V:XXII1–3)

The beginning and the end of this incantation are missing and the middle part is broken off. The magician evokes Akhu and uses different tools to try to banish the demon. The incantation probably ends with the mention of an amulet.



V:XXII1a, 2a: the distance between the fragments is uncertain.

Transliteration

Verso		
1	XXII1	<i>šn(w).n=j tw zp-sn <p3> ḥ.w šn(w).[n]=j [tw zp-sn ... m] ḥb n(.j) k3 ḥd m mh.y(t) n.t</i>
2	XXII1–2	<i>dry.t n(.t) Nb.t-ḥw.t m-dj.t ḥrw.y nts s[...] ḥ n(.j) Sth(?)</i>
3	XXII2–3	<i>dd mdw.w ḥr twt n(.j) Wsjr [... 3s.t rpy.t [Nb.t-ḥ]w.t [...]</i>

Translation

- I conjured you, I conjured you, <o> Akhu! I conjured [you, I conjured you ... with] a horn of a white bull, with a feather of
- a kite of Nephthys because of the disturber (?). It is she [...] the arm of the weather god (?).
- Words to be said over an image of Osiris [... Isis, an image of [Nepht]hys [...].

Commentary

1–3 V:XXII1–3: It is not clear how much is missing at the beginning. Massart 1954, 112–113, cites this incantation as §14 verso.

1–2 V:XXII1–2 : Isis and Nephthys are known as kites. The Book of the Dead states: *jr šw.tj=fy m tp=f šm.t pw jr.n 3s.t ḥnḥ Nb.t-ḥw.t rd.n=sn st r tp=f m wn=zn dr.ty* ‘As to both the feathers of his head: Isis and Nephthys came and gave them to his head as they were kites’ (BD Spell 17, 16–17; Naville 1886, I, XXIII); so too Massart 1954, 112.4.

2 V:XXII2 : This passage is difficult to understand. For the meaning ‘because of’ for the preposition, see Lesko I, 201. It could also be translated as a prohibitive: ‘Do not bluster!’ – in this case the last determinative (sign A1) would have to be emended. — : The verb after the lacuna cannot be restored. It is not clear which particular meaning ḥ has here. Ultimately one has to consider whether the weather god is acting here or Seth. The latter is more likely.

2–3 V:XXII2–3: The incantation ends with fragmentary instructions for making an amulet. The term *rpy.t* is usually used for female figures (Lesko II, 60), while the word *twt* is often used for images of male beings (WB V, 255.10). See also Massart 1954, 112–113.7, who compiled various instructions for amulets.

20. Conjunction 4 (V:XXII3–4)

This rather fragmentary piece gives the initial two lines of a conjunction (?) against any type of pain. Almost the entire spell is lost.



V: XXII3b–c: partially only traces.

Transliteration

Verso		
1	XXII3–4	[...] <i>hr m[n.w] nb{.t}</i> <i>mj.t n=j zp-sn Mw.t</i> [... <i>Wsjr</i> ...]

Translation

1^{V:XXII} [Incantation (?)] against any pain: Come to me, come to me, Mut [... Osiris ...]

Commentary

1 V:XXII3: At the beginning of the line, a term for incantation, spell or the like has to be amended. Obviously, it is at this point in the papyrus that the spells not directed against Sāmānu/Akhu begin. Massart 1954, 112–113, cites this spell as §14 verso. — *Mw.t*: For general information on Mut, see LGG III, 251–252, with further references. — *Wsjr*: For information on Osiris, see LGG II, 528–534, with further references.

21. Conjurations 5 and 6 (?) (V:XXIII1–XXIV6)

This incantation is (or: these incantations are) directed against afflictions of the feet which are not otherwise described, except for the fact that they hurt. The term *whd.w* is mentioned several times, and perhaps this is the cause of the ailment. It is not clear whether there are one or two spells, because the middle part is missing and only traces of a rubrum are visible (though wholly illegible).



V:XXIII6a–b: partially only traces; 7a–b: partially only traces; 8+x+1a–b: traces in red; V:XXIV2a: 9 above the line; 3a–b lower part of the line is broken off; 4a 4 is no longer legible.

Transliteration


Verso		
1	XXIII1	[šn.t] n.t rd.wy mr=sn hr whd.w hr hr.w=sn s[b]n
2	XXIII1–2	whd.w [hr] t(w)r(.w)=sn mj sbn ntr.[w] hr {spz.tj.w} <spz.wt>=sn hr
3	XXIII2–3	z.t mdw n(.j) Mhnt.y-jr.tj m-hnt.y zh̄m wh̄c.n.tw=j jn Hr(.w)
4	XXIII3–4	wh̄s[(w).n ⁽²⁾ .tw ⁽²⁾ ...] jn St̄h hr r=f mr.(w)t rd.w[y]=f n.ty jr[.n]
5	XXIII4–7	[...] z̄h̄ [... mr].(w)t nb.(w)t n.t[t ...] t n-j̄ h̄[... wnm.y ⁽²⁾ ...]
6	XXIII8–8+x+3	[...] tw[t ...] t.wt ʕ̄ r [h̄].t=f r sr [...]
7	XXIV1	ʕ̄.wt=f jr(.w) (j)h̄.wt nb.(w)t r=f bjn ɔ̄w.(w)[t] m gr̄h m hrw m nw
8	XXIV1–2	nb ʕ̄nn rd.wy=fy [t]btb.w nmt.t=f jw nh̄m.n=k nmt.t [Hr(.w)] s:(j)zt.
9	XXIV2–3	n=k {jm} nmt.t Jz̄h̄.w h̄sk̄(.w) [ʕ̄].wy=ky h̄sk̄(.w) [r]d[.wy]=k[y] n [...] jr [...]t
10	XXIV3	hr s[d]z̄ {r' r'} <r r'> h̄[b].t=k jm=k mwt mwt.t h̄mw.t-r' h̄nm m rd.wy[=fy]
11	XXIV4–6	[... wh̄c̄.t]w rd [n(.j)] H[r(.w)] wh̄[ʕ̄].tw rd n(.j) [Jz̄h̄.w ... mn ms.n] mn.t [...] tw [...]

Translation


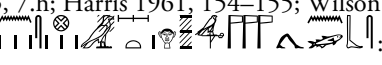




- 1^{V:XXIII} [Incantation] of both feet which are ill: ‘pain’
befalls their face. ‘Pain’
- 2 sl[id]es [over] their red one (= blood) like the gods
slide over the nomes under
- 3 the strength of the staff of Mekhenti-irti, the one
in front of Letopolis. By Horus, I was released,
- 4 by Seth, [... was cut] off. Fall down, illness of
bo[th] of his feet which d[o ...]
- 5 [...] every [ill]ness which [...] for me (?) [... right
hand (?) ...]
- 6 [...] image [...] which enters his [tr]unk to [...]
- 7^{V:XXIV} his limbs. Everything was made against him,
evilness (and) vicious[ness] by night (and) by day,
at any
- 8 time. Both of his feet shall turn back while his
stride staggers (?). You checked the stride of
[Horus] (and) you twisted
- 9 the stride of Jakhu. (Just as) both of your [ar]ms
were cut off, (so) both of your fe[et] were cut off.
[...] not do [...]
- 10 bringing to the opening of your place of
ex[ecu]tion. You shall not – dead man, dead
woman etc. – unite with both of [his (?)] feet.
- 11 [...] The foot [of] Horus is [released]! The foot
of [Jakhu] is released! [... NN whom] NN [has
born ...]


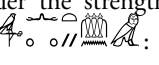
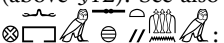
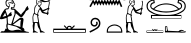


Commentary

1–11: Massart 1954, 113–116, cites the incantation(s) as §15 verso.


1 V:XXIII1 : The term *whd.w* has been widely discussed, and scholars are still looking for a standardised meaning. See Wreszinski 1913, 34–35; Ebbell 1938, 16–18; Steuer 1948; Jonckheere 1949, 267–270; Saunders 1963, 22–27, who adapts Steuer 1948; GdM VII.1, 207–215; Ghalioungui 1968, 44–45; Manjo 1975, 129; Westendorf 1992, 126–128; Bardinet 1995, 115, 120, 128–137; Nunn 1996, 61–62; Westendorf 1999, I, 329, 340–343; Kolta/Tessenow 2000, 38–52. See also Stephan 2001, 127–130, who only criticises these publications without offering any new approaches. The most convincing assumption is that *whd.w* designates


a kind of aetiological principle, as suggested by Steuer 1948, 21, and Kolta/Tessenow 2000, 50–52. See also Massart 1954, 114.2.


2 V:XXIII2 : The literal translation is the ‘red one’, which designates blood. See WB V, 386.13; Blackman/Fairman 1943, 7.h; Harris 1961, 154–155; Wilson 1997, 1169. — : The meaning of the phrase is not entirely certain because of the word . If the word is indeed to be read *sp3.tj.w*, then the translation would be ‘... like the gods slide over the dwellers of the nome’. But if that is the case, an appropriate determinative, such as  or the like, is missing. That is why the emendation of {*sp3.tj.w*} to <*sp3.wt*> is suggested. The sign  (Aa8) is erroneously used for  (N24). The former reading, *q3.t* (to which Massart 1954, 114.4, refers besides *sp3.t*) had fallen out of use; see Berlev 1972, 234–238; Hannig 1995, 1101; Allen 2002, 32.

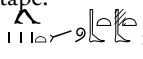

3 V:XXIII2 : Massart 1954, 114.5, suggests translating *3.t* as ‘strength’ (WB I, 2.3–4) rather than ‘moment, instant, time’ (WB I, 1.12–2.2) and refers to Gardiner 1948, 13–15, who says that the two interpretations go together and only express different shades of the term’s meaning. In PT 325 (532a), the phrase is attested as ‘under the strength/might before’ (Sethe 1908, 271). — : For Mekhenti-irti, see the commentary to line 2 of conjuration 1 (above §12). See also Massart 1954, 114.7. — R:XXIII3 : Massart 1954, 114.8, suggests emending *m-hnt.j* to {*m*}-*hnt.j*, claiming the *m* is due to a dittography, but the reading *m-hnt.j* as a nominalised nisbe is also possible. — : As Massart 1954, 114.9, suggested, the determinatives  are incorrectly written after .


4–6 V:XXIII4–8+x+3: The lines which follow are fragmentary or nearly broken off.


4 V:XXIII4 : The meaning of the word is not quite certain. It is perhaps to be amended to *3h-b3.w*; see LGG I, 24.




5 V:XXIII6 : Due to the fragmentary context, the signs *n-j* can designate the indirect object of the sentence or the ending of a *sdm.n=f* form.


6 V:XXIII8+x+1: The remains of this line show traces of red ink, but they are illegible. They can be part of a rubrum, in which case this conjuration (5) ends here and a conjuration (6 ?) with identical content follows. It is also possible that the traces of red ink are merely remains of the name of a hostile creature such as Apophis, and that the spell simply continues. See also Massart 1954, 115.12. — V:XXIII8+x+3 : This group is covered with tape.

8 V:XXIV2 : The term is not attested with these determinatives. The determinative  suggests a negative action. It is perhaps to be connected with *dbdb* ‘to cut up’ (WB V, 442.6–12) or *dbdb* ‘to crush (by treading)’ (Lesko IV, 158; Černý 1976, 318; Dawson/Peet 1933, Pl. XXIX line 7; Hannig 1995, 1005). In reference 2 of WB II, 297, it is translated as ‘schwanken (?) (to stagger)’. The translation ‘to stagger’ or ‘to crush’ would fit the context.

8–9 V:XXIV2 : For the meaning of the word *s(j)ꜣt* as ‘to distort/twist’, see Vogelsang 1913, 94.99–100b, 98.105, 178.250; WB IV, 27.3–4; see also Massart 1954, 115.15.

9 V:XXIV2 : Jakhu designates (sun)shine or radiance, particularly that of Re. If the stride of Jakhu is halted, the sun stagnates. Massart 1954, 115.16, refers to PT 456 (852d–e): *wn n=k tꜣh.wt pt(r).w snꜣꜣꜣh n=k nmt.wt Jꜣh.w* ‘For you, the caverns of ‘seers’ are opened, for you, the stride of Jakhu is loosened’ (Sethe 1908, 475); PT 503 (1078a–d): *wn p.t wn tꜣ wn.y tꜣh.wt ptr.w wn.y nmt.wt Nn.w snꜣꜣꜣh nmt.wt jꜣh.w (...)* ‘The sky opens (and) the earth opens. The caverns of ‘seers’ are opened (and) the stride of Nun is opened, the stride of Jakhu is loosened (...)’ (Sethe 1910, 93); and PT 604 (1680b–c): *wn n=k tꜣh.t pt(r) jꜣh n <=k> n <m> j.t{=k} jꜣh.w* ‘For you, the cavern of the ‘seer’ is opened, for <you>, the str<id>e of Jakhu is loosened (?)’ (Sethe 1910, 388). A similar statement is found in BD 67: *wn tꜣh.wt jm.j.w Nn.w snꜣꜣꜣh nmt.wt jm.j.w Jꜣh.w* ‘The caverns are opened for those who are in Nun, the stride is loosened for those who are in Jakhu’ (Naville 1886, I, LXXXIX). For general information on Jakhu, see Englund 1994, 173–175; Jansen-Winkel 1996, 206–208.

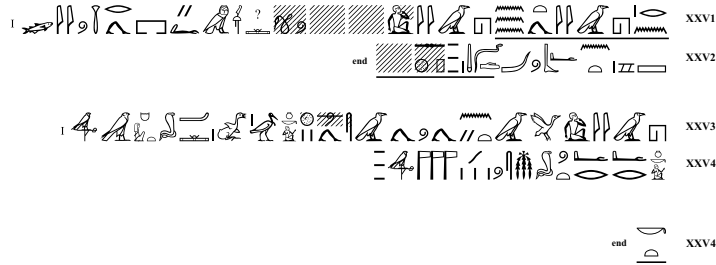
10 V:XXIV3 : One expects the determinative , not . See WB IV, 378.13, 378.18; so too Massart 1954, 115.18.

10–11 V:XXIV3–4 : Massart 1954, 115.20, suggests restoring *rd.wj=[ky]*. *Rd.wj=[fy]* would be more appropriate in this context because the ailment is addressed in the second person masculine singular and the feet have to belong to a patient.

11 V:XXIV4–5 ‘[...] The foot [of] Horus is [released]! The foot of [Jakhu] is released! [... NN whom] NN [has born ...]’: The last part of the conjuration implies that the patient’s feet have been released the same way the feet of Horus and Jakhu were released, in other words the feet of the patient have been healed; see also Massart 1954, 115.21.

22. Spells 1–3 (V:XXV)

These very short spells are for the ‘falling of water’. The last one consists only of *k.t* ‘another’ and approx. 29 cm of blank space, so one gets the impression that the scribe’s intention was to finish the papyrus later.



V:XXVI From the end of this column to the end of the papyrus approx. 29 cm are blank.

Transliteration

Verso		
1	XXV1	<i>r' n(.j) h3y.t mw h3y [...] rwd^(?) wnm.y pr <m> w3dy(.t)</i>
2	XXV2	<i>n.t 'b(w) dd mdw.w zp [...]</i>
1	XXV3	<i>h3y p3 n.ty jw 3s zp-sn jnk B3-t3-ḥw ḥm.t Hr(.w)</i>
2	XXV4	<i>jnk 'r(r(w).t ms{.w} ntr.w</i>
1	XXV4	<i>k.t</i>


Translation

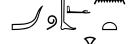



- 1^{V:XXV} Spell of falling of water: O, [...] the right hand which comes forth from Wadji-
 2 of-the-horn. Words to be said [...] times.
 1^{V:XXV} Jubilation to the one who comes in great haste. I am Baṭaḥ, the wife of Horus.
 2 I am the serpent, the child of the gods!
 1^{V:XXV} Another.


Commentary

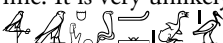
1–2, 1–2, 1 V:XXV1–4: Massart 1954, 116, cites these spells as §16 verso.



1 V:XXV1 ‘Spell of falling of water’: The meaning of the spell is not certain. It does not seem to be an utterance for rain magic, because Egyptian has several words for ‘rain’, for example *mw n.j p.t* (WB II, 51.2) and *ḥw.t* (WB III, 49.1–3). Massart 1954, 116, discusses the meaning as ‘utterance for the falling <into> water’, but admits that someone who was drowning would not have time to recite a spell and the content of the text ‘lack[s] the note of danger or anxiety which certainly would be present if such was the meaning’ (Massart 1954, 116). Another possibility


would be that the meaning refers to urinating in a rather euphemistic way. But if this were the case, the expression would be otherwise unattested and, again, the content does not imply something like this. — : The remains of the word allow no certain restoration. One possible restoration is *rwḏ* ‘firmness, strength’ (WB II, 412.10–12), which can be used in connection with the arms but is only attested with the lexeme *ṛ*. The translation would then be ‘o, firmness of the right hand (...)’ – a genitive construction – or ‘o, firm-of-right-hand (...)’ – the accusative of respect.

1–2 V:XXV1–2 : Massart 1954, 46, suggests reading  or . The sign seems to be  *wṣḏ* (M13), even if the upper ‘stroke’ is missing. See for example *wṣḏ* in V:II7. The nisbe implies that the word originally was feminine. The toponym (?) is otherwise unattested. The determinative of *wṣḏ.y(t)* suggests it was a kind of lake or pool. There exists a species of fish with the name *wḏj* (WB I, 399.7–8), which the ‘lake’ was probably named after. Alternatively, it could be connected with the word *wḏ* ‘Bezeichnung für ein Gewässer?’ (WB I, 399.11).

2 V:XXV2 : The number of times the spell was to be recited has not been preserved.

3 V:XXV3: This spell (?) starts without any other introduction. The scribe probably omitted the *k.t* at the beginning. Massart 1954, 116, writes ‘[*Another* (?)]’ at the end of the previous line. It is very unlikely that *k.t* was written there because the end of the line is blank. — : This wife of Horus is only attested here. For general information on the wives of Horus, see Borghouts 1971, 149–151 and the commentary to line 1 R:XVIIx+1 of the recto fragments (above §9).

2 V:XXV4 : This is an alternative writing of *jṛ.t* ‘(divine) serpent, Uraeus’ (WB I, 42.1–4). — : The term is difficult to integrate in the context. Massart 1954, 116, translates it as ‘the offspring of the gods’, whereby the plural has to be emended (*ms{.w}*). Alternatively, it is possible that the feminine *t*-ending was omitted, in which case *ms{.w} <.t>* would have to be amended, so the translation would be ‘I am the serpent who has given birth to the gods’ (participle) or ‘I am the serpent whom the gods bring forth’ (relative form). The (divine) serpent or uraeus is brought forth by Re or can designate different kinds of goddesses, including a primeval goddess (LGG I, 140–141). The meaning is still odd.

1 V:XXV : The introduction of another spell follows. Obviously the scribe never came back to finish his work.

Abbreviations

ACES	Australian Centre for Egyptology Studies
AE	Ancient Egypt and the East
ÄA	Ägyptologische Abhandlungen
ÄAT	Ägypten und Altes Testament
ÄOP	Ägyptische und orientalische Papyri und Handschriften des Ägyptischen Museums und Papyrussammlung Berlin
AfO	Archiv für Orientforschung
AH	Aegyptiaca Helvetica
AHw	Akkadisches Handwörterbuch, see Soden, W. von, 1965–1981
ALASP(M)	Abhandlungen zur Literatur Alt-Syrien-Palästinas (und Mesopotamiens)
AO	Der Alte Orient
AOAT	Alter Orient und Altes Testament
AoF	Altorientalische Forschungen
AOS	American Oriental Series
ArOr	Archiv Orientalní: Quarterly Journal of African and Asian Studies
ASAE	Annales du service des antiquités de l'Égypte
ASJ	Acta Sumerologica Japonica
AW	Antike Welt
BACE	Bulletin of the Australian Centre for Egyptology
BaE	Bibliotheca Aegyptiaca
BD	Book of the Dead
BIFAO	Bulletin de l'Institut français d'Archéologie Orientale
BiOr	Bibliotheca Orientalis
BN	Biblische Notizen
CAD	The Assyrian Dictionary of the University of Chicago, see Gelb, I.J., <i>et al.</i> (eds.), 1956–2010
CAT	The Cuneiform Alphabetic Texts from Ugarit, see Dietrich, M./Loretz, O./Sanmartín, J., 1995
CdÉ	Chronique d'Égypte
CT	Coffin Texts, see Buck, A. de, 1935–1961
DE	Discussions in Egyptology
DFIFAO	Documents de fouilles de l'institut français d'archéologie orientale du Caire
DHF	Deities-Hathors-Formula
DNWSI	Dictionary of the North-west Semitic Inscriptions, see Hoftijzer, J./ Jongeling, K., 1995
DUL	Dictionary of the Ugaritic Language, see Olmo Lete, G. del/Sanmartín, J., 2003

ET	Études et travaux, Travaux du centre d'archéologie méditerranéenne de l'académie polonaise des sciences
Flora	Flora of Iraq, see Guest, E./ar-Rawi, A., <i>et al.</i> (eds.), 1966–1985
FS	Festschrift
GdM	Grundriss der Medizin der Alten Ägypter, see Grapow, H./Deines, H. von/Westendorf, W., 1954–1962
GM	Göttinger Miszellen
GOF	Göttinger Orientforschungen, IV. Reihe, Ägypten
HÄB	Hildesheimer Ägyptologische Beiträge
HAL	Hebräisches und Aramäisches Lexikon, see Koehler, L./Baumgartner, W., 1967–1995
HdO	Handbuch der Orientalistik, I. Abteilung
JEA	Journal of Egyptian Archaeology
JMC	Le Journal des médecines cunéiformes
JNES	Journal of Near Eastern Studies
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland
LÄ	Lexikon der Ägyptologie
LGG	Lexikon der Götter und Götterbezeichnungen, see Leitz, C. (ed.), 2002–2003
LingAeg	Lingua Aegyptia, Journal of Egyptian Language Studies
MÄS	Münchner Ägyptologische Studien
MARI	MARI, Annales de Recherches Interdisciplinaires
MDAIK	Mitteilungen des Deutschen Archäologischen Instituts, Abteilung Kairo
Meeks	Année lexicographique, see Meeks, D., 1980–1982
MIFAO	Mémoires publiés par les membres de l'institut français d'archéologie orientale
MMAF	Mémoires publiés par les membres de la mission archéologique française au Caire
MPER	Mitteilungen aus der Papyrussammlung der Österreichischen Nationalbibliothek Erzherzog Rainer
NISABA	Religious Texts Translation Series, NISABA
OBO	Orbis Biblicus et Orientalis
OLA	Orientalia Lovaniensia Analecta
OLZ	Orientalistische Literaturzeitung
OMRO	Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden
Or	Orientalia
OrAnt	Oriens Antiquus
PdÄ	Probleme der Ägyptologie
PIFAO	Publications de l'institut français d'archéologie orientale du Caire
PMMA	Publications of the Metropolitan Museum of Art (Egyptian Expedition)
PSBA	Proceedings of the Society of Biblical Archaeology
PT	Pyramid Texts
RdÉ	Revue d'Égyptologie

SAK	Studien zur Altägyptischen Kultur
SANER	Studies in Ancient Near Eastern Records
SAOC	Studies in Ancient Oriental Civilisation
SBL	Society of Biblical Literature
SDAIK	Sonderschrift des Deutschen Archäologischen Instituts, Abteilung Kairo
SourcesOr	Sources orientales
Syria	Syria, Revue d'art oriental et d'archéologie
TUAT N.F.	Texte aus der Umwelt des Alten Testaments, Neue Folge
UF	Ugarit-Forschungen, Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas
UGAÄ	Untersuchungen zur Geschichte und Altertumskunde Ägyptens
Urk. IV	Urkunden der 18. Dynastie, Historisch-biographische Urkunden IV, see Sethe, K., 1956
VIO	Veröffentlichungen des Instituts für Orientforschung, Deutsche Akademie der Wissenschaften zu Berlin
WB	Wörterbuch der ägyptischen Sprache, see Erman, A./Grapow, H. (eds.), 1926–1950
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
ZÄS	Zeitschrift für ägyptische Sprache und Altertumskunde

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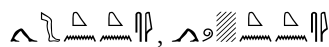
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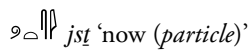
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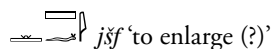
Appendix I: Glossary

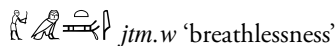
1. General

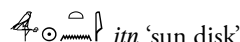
 3.t ‘strength, time’ R:XXIII2	 jwr ‘to conceive, to become pregnant’ V:V1	 jnj ‘to bring’ R:II4, III13, XXV1 + x + 3, V:III10, IV1, VI8
 3y ‘valour (?)’ R:XIIIx + 2	 jw.tj ‘who/which not (negative relative adjective)’ R:VIII7, X4–5	 jny.t ‘seed’ R:XXVI11
 3h.t ‘field’ R:VII8, V:VII3	 jwn ‘ground, earth’ R:III11, IV1, IV6, V10, IX13, X3, 14, V:I4, VI6, 9, VII3	 jns.y ‘red(-dyed) linen or bandage’ R:XXVIII4–5
 3s ‘to hasten, to rush’ V:XXV3	 jb ‘heart’ R:I2, V13	 jnk ‘I (indep. pron. 1st pers. sing.)’ R:IV7, XIIx + 2, V:VII3, XXV3, 4
 j3.t ‘spine, back’ R:I7, III8, VII12, XXIII1 + x + 2, V:VI3, XXI	 jbj ‘to be thirsty’ R:IV11, VII7, V:XII1	 jr ‘concerning, according to, as to’ R:II4, VII2, XVIIx + 3, V:I11, IV1
 j3.t ‘place, mound’ R:IV6–7	 jbh ‘tooth’ R:II2	 jr.t ‘eye’ R:II7, VIII4, XXVII4, V:I5, IV3, V5, IX6
 j3w.t (‘w.t) ‘animals, herds’ R:XIXx + 2	 ypgdd ‘kind of weapon (?)’ R:XIIx + 1	 jrj ‘to do, to make, to create’ R:I10, 11, IV7, 13, V3, 10, VI2, 3, 6, 10, 13, VII8, 9, 10, X2, XI12, XVIIx + 3, XXV1 + x + 2, V:III5, IV10, V1, VII3, 10, VIII12, XVIII1, XXIII4, XXIV1, 3
 j3w ‘old man’ R:VIII14	 jmj ‘not be (negative verb)’ V:XXIV3	 jrp ‘wine’ R:VI2, V:XIX1
 j3b.t ‘left hand’ R:III9, V:VI4	 jm ‘there’ R:I8, V10, X14	 (j)h.t ‘thing, mass’ R:III1, VI2, XXVI9, V:II3, IV8, X1, XXIV1
 jr.t ‘uraeus’ R:XVx + 1	 ym ‘sea’ R:IV13, V:I9, 10, II8, VII7	 jz ‘reed (?)’ V:XVIII2
 j3d.t ‘dew’ R:XIVx + 2	 jmn ‘right hand’ R:III10, V:XXV1	
 jy, jwj ‘to come’ R:V13, X9, V:IX10, 11, XVIII1, XXV3	 jn ‘by (of agent)’ V:XXIII3	
 jwjw ‘dog’ V:IV9, XXI2		

 *jsknkn* 'to retreat (?)'
R:V10, V:VIII12

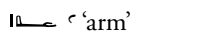
 *jst* 'now (*particle*)'
V:XIX1, 2

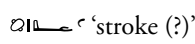
 *jsf* 'to enlarge (?)'
V:IX11

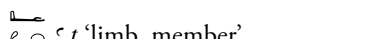
 *jtm.w* 'breathlessness'
R:XXVII3

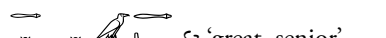
 *jtn* 'sun disk'
V:I6, IX11

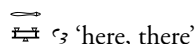
 *jw-d3-m-n3*
'something in the entrails (?)'
R:VIII1

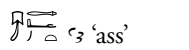
 *arm*
V:XXII2, XXIV2

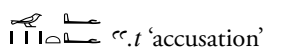
 *stroke* (?)
V:IX1, 3, 4

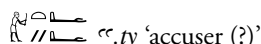
 *limb, member*
R:VI3, VIII13, XXVI7, V:XXIV1

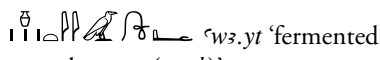
 *great, senior*
R:VI11,13, VIII13, IX8, V:IX10

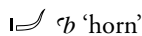
 *here, there*
R:IV4, 5

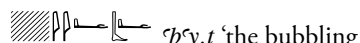
 *ass*
R:III7, V:VI2

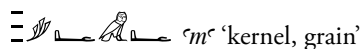
 *accusation*
R:VIII12, IX2–3, V:XX2


 *accuser* (?)
V:XX2

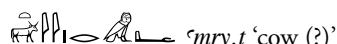
 *fermented substance (med.)*
R:XXVI10

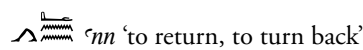
 *horn*
V:XXIII1

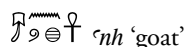
 *bʿy.t* 'the bubbling
one (?)'
R:VIII3


 *mʿ* 'kernel, grain'
R:IV8, V:VII4

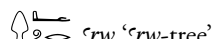
 *mʿy.t* (*mʿ3.t*)
'throwing stick'
R:IX8


 *mry.t* 'cow (?)'
R:VI11

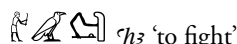
 *nn* 'to return, to turn back'
R:XXVII4, V:XXIV1

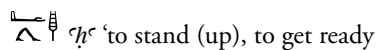
 *nh* 'goat'
V:X1

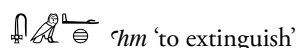
 *nt.jw* 'myrrh (?)'
V:IX12

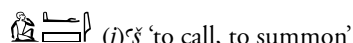
 *rw* 'rw-tree'
R:XXVI3

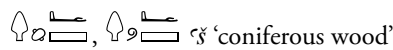
 *rʿr.t* 'serpent'
V:XXV4

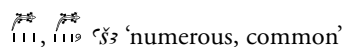
 *h3* 'to fight'
R:II5, 6, V:IV1, 2

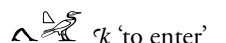
 *hʿ* 'to stand (up), to get ready
to do'
R:VI4, XXIx + 2, V:II4, IX12

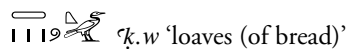
 *hm* 'to extinguish'
R:V8, 9


 (*j*)*ʿs* 'to call, to summon'
R:XIXx + 2


 *ʿs* 'coniferous wood'
R:V1, 2, V:VII8, 9

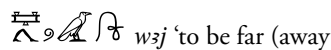
 *ʿs3* 'numerous, common'
R:II5, V4, V:IV1, VII11

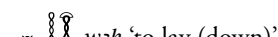
 *k* 'to enter'
V:XXIII8 + x + 3

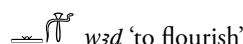
 *k.w* 'loaves (of bread)'
R:XVIx + 2

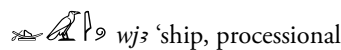
 *m-k3* 'at'
R:IX4–5, IX11, V:XIV2

 *qn* 'to complete, to finish'
R:IV11–12, V8, 9, VI10, 13,
IX13, V:VII6


 *w3j* 'to be far (away
from)'
R:IX4

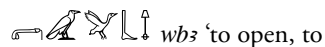
 *w3h* 'to lay (down)'
R:VIII14

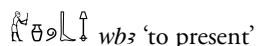
 *w3d* 'to flourish'
V:II7

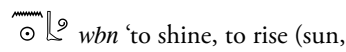
 *w3z* 'ship, processional
barque'
R:II12, V:IV7, IX10, 11


→ *w3z n.j h3* 'barque of the Millions'
V:IX10–11


 *wʿr*
'to flee'
R:II6, X10–11, V:IV2, XVI1


 *wh3* 'to open, to
deflower'
R:II9, V:IV4


 *wh3* 'to present'
R:IV2


 *wbn* 'to shine, to rise (sun,
moon)'
R:II11, VI6, V:IV6, IX2


 *wp.t* ‘top (of the head), vertex’
R:II4, V:III10


 *wf3* ‘lung(s)’
R:VIII2


 *wn* ‘to exist, to become’
R:V2, VII2, XVIx + 2, XXIx + 2,
V:VII9, XX2


 *wn* ‘to open’
R:IX14


 *wnm.j* ‘right hand’
V:XXIII7


 *wh3.t* ‘oasis’
R:III1, V:IV8


 *whr* ‘to release’
V:XXIII3, XXIV4


 *whm* ‘to repeat’
R:V1, VII3, IX10, V:VII9


 *whs* ‘to cut (off)’
V:XXIII3


 *wh3* ‘to seek’
R:IX9


 *whd.w* ‘pain (?)’
V:XXIII1


 *w<z>.t* ‘excrement’
R:XXVI9–10


 *wšr* ‘to chew’
V:IV9, XXI1, 2


 *wt* ‘to bandage’
R:X9, XXVI6, 9, 10, 12, V:X1


 *wđ3* ‘well-being, welfare’
R:V13


 *wđ3.t* ‘wedjat-eye’
V:I7


 *b3k* ‘servant’
R:X11, V:XVI1


 *bj.t* ‘honey’
R:III1, XXVI9, V:IV8


 *bjn* ‘bad things’
V:XXIV1


 *bw* ‘(negation)’
V:IV10


 *bn* ‘(negation)’
V:XXV1


 *bnw.t* ‘millstone’
R:II8, V:IV3, 4

 *bnr* ‘date’
R:XXVI8, 11


 *r-bnr* ‘out’
R:II7, V12, V:IV2, 3, VII2, XV1,
XVIII1

 *bñj* ‘to cut (off, up)’
R:XXIx + 1, x + 2


 *bš* ‘to spit, to vomit’
R:IX14, V:XV1


 *bš3* ‘axe, chisel’
R:I12, V:II5, III7


 *bd.t* ‘emmer’
R:IV8


 *p.t* ‘sky, heaven’
R:IV7, 11, IX7, X12, XIVx + 2,
XXIx + 2, XXVII2, 3, V:I2, 9, 10,
VII4, 6

 *p3j* ‘to fly’
R:VI4, 5, XXx + 1


 *p3y* ‘to copulate with, to
fertilise’
R:IX1


 *p(3)d* ‘knee, kneecap’
R:XXIx + 2, XXII1, V:V15


 *pw* ‘(copula)’
R:XXII1 + x + 1, V:V2


 *pnr* ‘to turn upside down’
R:19, V:III5


 *pr* ‘house’
R:V13, VIII6, XI1, V:V7


 *prj* ‘to go forth, to come
forth’
R:V12, XVIx + 2, XXIIIx + 2, x + 3,
XXIV1, XXVII7, V:I11, XXV1


 *pr.w* ‘motion’
R:VIII5, X4


 *pr.t* ‘seeds, kernels’
R:VI1


 *pr.t-šn.t* ‘pine
nuts (?)’
R:XXIV3 + x + 2, V:IV7, XIX1


 *prj* ‘battlefield’
R:I5


 *ph.wj* ‘end, back’
R:VII2


 *ph.tj* ‘physical
strength’
R:IV12, VIII7, X5, V:VII6


 *phr.t* ‘remedy’
R:XXVI9, 11


 *pꜣꜣ.t* 'reed stem/cane, carpet'
V:XVIII1


 *psj* 'to cook, to heat'
R:I3, IV8, XXVI11, V:II10, VII4


 *psd.t* '(divine) ennead'
R:XIIx + 2, V:I3, 4


 *pgꜣ* 'to open up'
R:X2


 *ptr* 'to see, to behold'
R:VIII4, IX4, V:I5, V5, XIV1


 *pd* 'to spread'
R:X14


 *fꜣj* 'to lift, to carry'
R:VII3, VIII14, IX9–10, X12, XI11, V:V3–4


 *fgꜣ* 'to tear out'
R:IX1, 2, 3, V:XIV1


 *fd.t* 'sweat'
R:XXV1 + x + 3


 *m* 'in, with, of, etc.'
R:I12, II3, II5, 10, III9, 11, IV6, 7, 13, V1, 2, 8, VI3, 7, 11, 12, 13, VII11, 12, 13, VIII1, 2, 3, IX6, X1, 11, 12, XIIx + 1, XIIx + 2, XXII1 + x + 2, XVIx + 2, XXIx + 2, XXIIx + 3, XXIV1, XXV1 + x + 2, XXVI3, XXVI7, XXVI9, XXVII2, 3, 4, 5, 7, V:I2, IV1, I8, 10, II3, III7, III10, IV1, 5, 8, V1, 5, 6, VI4, VII2, 4, 7, 9, IX2, 10, 11, 12, XV1, XVI1, XVIII1, XX2, XXIV1, 3


 *m-ꜣ* 'in the hand of, together with'
R:VI9, IX2, X5, V:I4, 7, 8, XI1


 *m-dj* 'with, from, in possession of'
V:XXII2


 *m* '(imperative of the negative verb)'
R:XXIx + 2


 *mꜣj* 'lion'
V:VII7, XXI1⁽²⁾


 *mꜣꜣ* 'to be just, to be true'
R:VIII1, V:IX3


 *mꜣꜣ.t* 'truth'
R:I1⁽²⁾, V:II8


 *mꜣꜣ.tj* 'the righteous one'
R:VIII8


 *mꜣꜣ* 'temple (of the head)'
V:V6


 *mj* 'come (imperative)'
R:II6–7, 7, III12, IV4, 5, 6, XXIIIx + 2, XXIV1, V:IV2, 3, VI6–7, VII1, 2, 2–3, XXII3


 *mj* 'like, according as'
R:I5, 6, V2, 5, 9, VI4, 5, IX1, XXVII8, 9, 10, 11, 12, XXVIII1, 2, 3, V:III3, V3, VII9, VIII1, XXIII2


 *mj.t(j)t* 'the like, the same'
R:VI6


 *m-mj.t(j)t* 'likewise, similarly'
R:XVIIx + 1, V:IV10


 *mj.t* 'urine'
R:I3


 *mw* 'water'
R:IV11, 13, V3, VII9, V:VII10, X1, XXV1


 *mw.t* 'mother'
R:VI10, XVIIx + 3, V:I8, V1, XI2


 *mwt* 'to die, to be dead'
R:V11, VIII13, X3, XI4


 *mwt* 'death'
R:VIII5, IX9, V:XIII1


 *mwt* 'dead man'
R:XXVI1, XXVII6, V:IX1, XXIV3


 *mwt.t* 'dead woman'
V:XXIV3


 *r-mn-[m]* 'as far as, to'
R:XXII1 + x + 2


 *mn* 'NN'
R:VI3–4, IX14, XXIIIx + 3, XXV1 + x + 1, XXVI2, XXVII8, 9, 10, 11, 12, XXVIII2, 3, V:IX1, 3, 4, 12


 *mn.t* 'NN (fem.)'
R:VI4, IX14, XXIIIx + 3, XXVI2, XXVII8, 9, 10, 11, 12, XXVIII2, 3, V:IX1, 3, 4, 12, XXIV5


 *mn.t* 'the like'
R:XI14


 *mn.w* 'suffering, pain'
V:XXII3


 *mn.t* 'thigh'
R:VII11


 *mnw.t* 'root (med.)'
R:XVIIx + 3


 *mnꜣ.t* '(red) ochre (?)'
R:XXVI10


 *mnꜣ* 'chest, breast'
R:VI11


 *mr* 'to be ill, to suffer'
V:XXIII1


 *mr.t* 'illness, evil'
V:XXIII4, 5


 *mh* 'to fill, to be full'
R:XXx + 1


 *mh* 'to seize'
R:III9, XXII1 + x + 1, V:VI4


 *mh* 'arm'
R:X13


 *mh.j* 'northern'
R:XXVI12


 *mh.t*
'feather'
R:IV5, V:VII2, XXII1


 *mht(w)* 'intestines, entrails'
R:VIII1


 *msj* 'to give birth'
R:VI4, IX14, XXIIIx + 3,
XXV1 + x + 1, XXVI2, XXVII8,
9, 10, 11, 12, XXVIII1, 2, 3,
V:V1, IX1, 3, 4, 12


 *ms.w* 'children, offspring'
V:XXV4


 *mstzj* 'a kind of
liquid (*med.*)'
V:X1


 *m=k, m=tn* 'behold!
(*particle*)'
R:VI2, 7, 10, 12, X1, 14,
XXx + 1, V:IV10, IX2, 3, 4, XV1


 *mkj* 'to protect'
R:VIII12–13


 *mt* 'vessel, cord, etc.'
R:I8, IX14, X1, V:V6, XV1


 *mtw.t* 'poison'
R:V4, 5, 6, 7, 8, XVIIIx + 2,
V:VII11, VIII2, 4, 6, XXI


 *mtr.w* 'witness'
R:XIIx + 3


 *mdw* 'staff, sacred staff'
V:XXIII2


 *mdwj* 'to speak'
R:VI9, VIII3, V:XII


 *mdw.t* 'word, speak,
matter'
R:II10, IV8, VI1, 12, XI10,
XXIx + 2, XXVI2, V:I11, III1,
IV5, 7, V7, IX12, XVII2, XXII2,
XXV2


 *mdz.t* 'chisel'
V:V6


 *n* '(negation)'
R:XVIIx + 3, V:XXIV3


 *n* 'to, for, from, etc.'
R:III12, XXVIII5, V:V2


 *n* 'belonging to'
R:III7, VI8, V:VI2


 *njwjw* '[a medical plant],
mint (?)'
V:X1


 *njm* 'who?'
R:III6, 7, 12, V:VI2, 7


 *nw* 'time, moment'
V:XXIV1


 *nb* 'lord'
R:I1, X12, XXIx + 2, XXII1,
V:II8

 *nb.t* 'mistress, lady'
R:I12, V:III7


 *nb, nb.t* 'every, all'
R:I1, VIII12, X1, XIIIx + 2,
XIXx + 2, XXVI7, V:I1, II4, V5,
XV1, XXII3, XXIII5, XXIV1


 *nfr* 'good, beautiful, perfect'
V:X2


 *nm* '[a large vessel]'
R:VI13–VII1


 *nm^c* 'to (go to) sleep'
R:X13


 *nmh* 'to slave'
R:II8, V:IV3


 *nmt.t* 'stride'
V:XXIV2


 *nn* '(negation)'
R:VI7, VIII7, X1, XIIx + 1,
XXVII3, 4, V:VI6, IX12

 *nn* 'these (*demonstrative
pronoun pl.*)'
R:XXV1 + x + 3


 *nr.w* 'fear, terror'
V:XXI1


 *[nrz].w* 'ibex'
V:X1


 *nhm* 'to rejoice'
R:I10


 *nhmhm* 'to roar'
R:I11

 *nhnh* 'to roar'
V:VII8


 *nhšj* 'to awaken'
V:XVIII1


 *nhb.t* 'neck, nape of the neck'
R:IV8, VII13, V:VII4


 *nhm* 'to take away, to rescue'
R:XIIIx + 2, V:IX11, XXIV2


 *nhh* 'eternity'
R:XIVx + 1


 *nk/k.t* 'trull (?)'
R:II6, V:IV1


 *nz* 'inflammation'
R:XXVI12, XXVII4


 *nz <p>.w* 'wounds'
R:XXVIII1


 *ns* 'tongue'
R:I4, V:III1


 *nšnj* 'to storm, to rage'
R:XXVII2


 *nšd* 'to reduce to small pieces'
R:XXIx + 3


 *<n>kt* 'matter, thing'
R:XVIIx + 3


 *n.ty* 'the one who/which (relative pronoun)'
R:III4, 5, 6, IV2, 6, V1, 2, 9, VI3, 4, 9, VII6, VII11, 12, 13, VIII1, 3, 4, 7, 11, 12, 13, 14, IX3, X1, 5, 14, XI13, 14, XIIIx + 2, XIVx + 2, XVIIIx + 2, V:I10, 11, II4, 8, III4, 4, IV9, V5, 9, 10, VI1, 10, VII2, 8, 9, XI1, IX2, XV1, XXI1, XXIII4, 5⁽²⁾, XXV3


 *n.ty-nb* 'everyone (who)'
V:I4


 *ntf* 'he (indep. pron. 3rd pers. masc. sing.)'
R:VI4


 *nts* 'she (indep. pron. 3rd pers. fem. sing.)'
R:VII10


 *ntr* 'god'
R:I1, II10, V3, 11, VIII8, 10, 12, IX11, XVIIx + 2, XXVII5, V:I1, 3, II4, IV5, V2, VII10, XIII1, XXIII2, XXV4


 *ntr.t* 'goddess'
R:XXVI1, XXVII5–6, V:I2, 3, II4


 *nd* 'to grind, to crush'
R:II8, III1, IV1, 8, VIII9, XXVI11, V:IV3, 8, VII4, X1, XIX1


 *ndr* 'to seize, to hold fast'
V:V1


 *ndh.t* 'tooth, fang'
R:II2


 *nds* 'small, little, weak'
V:I4


 *r* 'to, against, in order to, etc.'
R:I5, II3, III4, 5, 8, IV3, 7, 9, 10, 11, V1, 3, VI2, 12, VIII6, 7, 10, IX13, XI1, XXII1 + x + 2, XVIIx + 3, XXx + 1, XXIx + 2, XXIII1, XXV1 + x + 3, XXVI9, XXVII5, XXVIII5, V:I8, II7, IV1, 8, V4, 10, VI1, 7, 10, VII3, 4, 5, 6, 8, 9, 10, IX2, 3, 10, 11, XVIII1, XVIII1, XIX1, XX2, XXIII4, 8 + x + 3, XXIV3


 *r* 'mouth, opening, utterance, speech'
R:I2, III11, VIII8, IX1, 14, XVIIx + 2, XXVII6, XXVIII4, V:II2, 9, V4, VI5, XXIV3, XXV1


 *r'-jb* 'stomach'
R:III5, V:V10


 *m- r'-c* 'also, likewise'
R:V2, X12, V:VII9


 *ry.t* 'pus (med.)'
R:XXV1 + x + 3


 *r'w.t* 'discharge (?)'
V:I9


 *rwj* 'to go away, to expel, to drive off'
R:IV4, 5, V:VIII1, 2, IX1, 2, 4, 5, 6, 12


 *rwn.t* 'young girl'
R:III9


 *rpy.t* 'statue'
V:XXI3


 *rmj* 'to weep'
V:V1–2


 *rmn* 'shoulder'
R:III8, VII13

 *r(m)t* 'human being, man, people'
R:I2, 7, II5, XXVI10, V:II9, III2, 3, IV1

 *rn* 'name'
R:X11, 12, V:I11, II1, XVI1


 *<rm>n.t* 'maiden'
V:IV5

 *rh* 'to know, to learn'
R:V11, VI7, 8, VIII5, X3, 4, V:II4, XIII1


 *rs* 'to wake'
R:XI2, 5


 *rd* ‘foot’


R:III10, VII11, XXVI7, V:V4,
XX1, XXIII1, 4, XXIV1, 3, 4


 *rdj*, *dj*, *jm(m)* ‘to give,
to cause’


R:I4, 7, II5, 6, 7, III8, IV2,
9, VI2, IX11, X10, XIVx + 1,
XXx + 1, XXVII3, 4, V:I8, II10,
III1, 3, 10, IV1, 8, V2, 6, VI1, 2,
3, VII4, XVIII1, XIX1


 *h3(y)* ‘(interjection)’
V:IV11–12, XXV1, 3


 *h3j* ‘to descend,
to fall’
R:II1, 2, III10, IV6, 7, IX12,
X13, V:III7–8, 8, VI5, VII3, IX3,
XXV1


 *hj* ‘husband’
R:IX12


 *hrw* ‘day’
R:II10, XXV1 + x + 2, XXVI9,
V:II3, IV5, XXIV1


 *hrp* ‘to submerge, to sink’
R:VI3, 7, VII6, 11, VIII7, 11,
X10, V:IV9


 *hh* ‘blast (of fire)’
R:VIII7


 *h3.t* ‘forepart, beginning, front’
R:VI2, 3, 6, V:IV10


 *m-h3.t* ‘in the front of, before’
R:II12, V:II5, IV7


 *r-h3.t* ‘first, before’
R:X11, XVx + 1, V:XVI1


 *h3.tj* ‘heart’
R:V12, VIII2, 5, 13, IX3, X4,
14⁰, XIIx + 2


 *hw33.t* ‘putrefaction’
R:XXV1 + x + 3


 *hwj* ‘to strike, to flow, to
flood’
R:I5, III4, 5, IV3, 3–4, V1, VII4,
IX5, 10–11, XI13, V:II5, 7, V10,
VI1, VII1, 9, XIV2, XVIII1,
XX1, 2


 *hm.t* ‘woman, wife’
R:V6, 7, V:I3, VIII3, XXV3


 *hm3.t* ‘salt’
R:XXVI12


 *hmy.w* ‘fenugreek (?)’
R:IV3


 *hmw.t-r* ‘etc.’
V:XXIV3

 *hmsj* ‘to sit (down), to dwell’
R:X2, V:III4


 *hmt* ‘copper, copper ore’
R:II4, 5, III13, V:II4, III10, IV1,
VI8


 *hny.t* ‘spear’
R:V2, IX5, V:VII9


 *hmc* ‘with, and, together with’
R:I3, II5, 9, V3, 4, 5, 6, 7,
13, VI4, 12, VII5, VIII2, X5,
13, XI14, XIIx + 3, XIIIx + 2,
XIVx + 2, XVIIx + 3, XVIIIx + 1,
x + 2, V:I4, 5, 7, 8, 9, II9, III10,
IV1, 4, VII10, 11, VIII3, 4,
XVIII1


 *hr* ‘to, on, from, up, etc.’
R:I2, 5, II1, 2, 8, 9, 11, 13, III4,
5, 6, 8, 9, 10, 11, 13, IV1, 3, 4,
6, 8, 11, 12, V3, 10, VI1, 2, 5,
6, 9, VII3, 4, 5, 11, 12, VIII3,
4, 8, 12, 14, IX5, 10, X2, 9, 13,
14, XI1, 13, XIIIx + 1, XIVx + 2,
XVIx + 2, XXVI9, 10, 11, 12,


XXVII8, 9, 10, 11, 12, XXVIII1,
2, 3, 4, V:I4, 5, 7, II1, 8, III4, 8,
IV3, 4, 5, 6, 7, 9, V1, 5, 10, VI1,
3, 5, 6, 9, 10, VII1, 3, 4, 7, 10,
IX2, 4, 5, 6, 12, X2, XI1, XIV2,
XVIII2, XX1, XXI1, XXII2, 3,
XXIII1, 2, XXIV3


 *hr* ‘face, sight’
R:II1, X10, XXII1 + x + 2, V:I5,
III8, XXIII1


 *hr.j* ‘being upon, being above’
R:VII3, IX10


 *r-hr.j* ‘up, upwards’
R:XIVx + 2


 *hrj* ‘to be far, to remove
(oneself)’
V:IX11


 *hr.yt* ‘fear, dread’
R:I10, III11, V:III6, VI6


 *hs* ‘faeces’
R:VIII8, V:II9, 10


 *hs3* ‘mucus, mucilage’
R:IV8–9, XXVI10, 12, V:VII4



 *hsmn* ‘natron’
R:XXVI8–9⁽²⁾, 11, V:IV8


 *hsk* ‘to cut off’
V:XXIV2


 *hty.t* ‘throat (?)’
R:X13


 *htp* ‘to set, to rest’
R:XXVII5, V:IX2


 *hd* ‘to be white, to be bright’
V:I7, XXII1


 <i>ḥd</i> 'silver' R:III13, V:VI8	 <i>ḥft.j</i> 'male enemy' R:XXVI1	 <i>ḥr.j-mwt</i> 'being under the dead (?)' R:V10, V:VIII11
 <i>ḥd.w.yt</i> 'lamp (?)' R:V9	 <i>ḥft.j(t)</i> 'female enemy' R:XXVI1	 <i>ḥrd</i> 'child' R:VIII12, V:V3
 <i>ḥndn</i> 'uproar, raging' R:IV10, V:VII5	 <i>m-ḥnt.j</i> 'in front of, in the face of' V:XXIII3	 <i>ḥdb</i> 'to kill' R:VI9, XI13–14, XIIx + 2, XIXx + 2, V:XI1
 <i>ḥ.t</i> 'flame' R:V7, 8, V:18, II1	 <i>ḥr</i> 'by' V:II8	 <i>z(j)</i> 'man' R:III12, XXVIII5
 <i>ḥz.(y)t</i> 'disease, illness' R:XXVII7	 <i>ḥr</i> 'to fall, to fell, to befall' V:15, XXIII1, 3–4	 <i>z3</i> 'son' R:V5, V:VII11
 <i>ḥz</i> 'to throw, to abandon' R:II6, IV2	 <i>ḥrw</i> 'voice, sound' R:VIII1, V:IX3	 <i>z3(y)w</i> 'beam' R:VII12–13
 <i>ḥzh</i> 'to come in haste, to be fast' R:IX3	 <i>ḥrw.y</i> 'enemy, disturber (?)' R:I6, V:XXII2	 <i>z3t.w</i> 'earth, ground' R:XXIx + 2, XXVII2
 <i>ḥz.s.t</i> 'hill-country, foreign land, desert' R:II8, VII6, 7, V:VI3, XII1, XXI1	 <i>ḥz-y-r'-bw</i> 'desert' R:VII8	 <i>zp</i> 'time, occasion' R:XVIIx + 2, XXVI2, XXVII6, XXVIII4, V: XXV2
 <i>ḥm</i> (<i>ḥm</i>) 'to approach, to reach' R:IX3, V:XIV1	 <i>ḥtm</i> 'to seal, to close' V:V4	 <i>zp-sn</i> 'twice (reciting note)' R:VII1, V:IX12, XXII1, 3, XXV3
 <i>ḥb.t</i> 'place of execution' V:XXIV3	 <i>ḥ.t</i> 'body, belly' R:III5, V:VI1, XXIII8 + x + 3	 <i>zp</i> 'remedy' R:XVIIx + 3
 <i>ḥpr</i> 'to come into being, to become' R:XXVI12	 <i>ḥzh3.tj</i> 'storm' R:IV11, V:VII6	 <i>zm3.yt</i> 'band, troop' R:II4, V:III10
 <i>ḥpš</i> 'arm, foreleg' R:IV12, V:VII7	 <i>m-ḥnw</i> 'within, in the interior of' R:II11, XIXx + 2, V:VIII8	 <i>znf</i> 'blood' R:III10, IV1, XXVIIIx + 2, XXV1 + x + 2, XXVIII1, V:VI4–5, 8, XI
 <i>ḥpš</i> 'scimitar' R:II2, X12–13	 <i>ḥnm</i> 'to unite' V:XXIV3	 <i>s.t</i> 'place' R:VI5, V:IX10
 <i>ḥft</i> 'in front of, while, against' R:III11, XI13, 14, V:IV6	 <i>ḥr.wj</i> 'testicles' R:XXVII4	 <i>s.t-ε</i> 'effect' R:XXVI1, XXVII5, 6


 *m-s3* 'following after, after'
R:IV5, X14, V:VII2


 *s3j* 'to be satiated, to be sated'
R:VII8, 9


 *s3h* 'to approach'
R:IV13–V1, V:VII8


 *s:(j)st* 'to twist, to cheat'
V:XXIV2

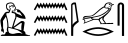
 *s:jn* 'to wait'
V:IX2, 3, 4

 *s:b* 'to castrate, to emasculate'
R:II10, V:IV5


 *sw* 'he, him (*depen. pron. 3rd pers. masc. sing.*)'
R:V12, XXx + 1, XXV1 + x + 2, XXVI3

 *s:h^c* 'to set up'
R:XXIx + 2


 *s:w^cb* 'to cleanse, to purify'
V:II1


 *swr* 'to drink'
R:VI12, 13, VII5, 6, 7, 10, V:XII1


 *swhj* 'roaring'
R:VII2


 *sb3* 'star'
V:II0


 *sb3* 'to teach, to punish'
R:III12, V:VI7


 *sbn* 'to slide (away)'
V:XXIII1, 2


 *sp.t* 'lip'
R:VIII3, IX2, V:II1


 *sp3.wt* 'nomes, districts'
V:XXIII2

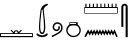
 *spr* 'to arrive at, to reach'
R:XI1, V:V7


 *spd* 'to be sharp, to make sharp'
R:I4, V:III1


 *sf* 'yesterday'
R:V9


 *sm3* 'to slay, to slaughter'
R:I1, V:XX2


 *sm3* 'wild bull'
R:IX1


 *s:mn* 'to establish, to make endure'
R:VI4


 *sn* 'brother'
R:XXVII7


 *sn.t* 'sister'
R:XIVx + 2


 *s:n^c* 'to grind something fine'
R:XXVI11


 *s:n^cjb* 'to please the heart'
R:I2, V:II9


 *snb* 'health'
R:V13


 *snk* 'to suckle'
R:VII10–11


 *sntr* 'incense (?)'
R:III1, V:IV8


 *s:ndm* 'to make pleasant, to delight (*jb*)'
R:V13


 *stf* 'to warm, to be warm'
R:IV9, V:VII4


 *srh⁽¹⁾* 'to accuse'
R:V3


 *srh* 'accusation'
R:VIII10, 11, 12


 *sh3* 'confusion'
R:XXVII3


 *shwr* 'to vilify'
V:I1, 1–2, 2–3, 4, 6


 *s:h^d* 'to make bright, to shine, to illuminate'
V:IX6


 *sh.t* 'field, marshland'
R:IX9, XXVII2


 *s:h3* 'to call to mind, remember'
R:X11, V:XVI1



 *s:hpr* 'to create, to bring into being'
R:IV6, V:VII3


 *shm* '(divine) power'
V:II5



 *shs(h)* 'to run, to hasten'
R:VII12, V:V4



 *s:hr* 'to overthrow, to cast down'
R:X13


 *shd* 'to blame'
V:VII10


  *ssn* 'to smell, to breathe'
V:V5


 *sk(r)* 'to strike'
R:II13


  *skdj* 'to travel'
V:IX11


  *st* 'she, her, it (*depend. pron. 3rd pers. fem. sing.*)'
R:IV2, 2–3, VI12, 13, IX3, XI14, V:II4


 *st* 'they (*indep. pron. 3rd pers. plur. com.*)'
R:II6



 *stp* 'choice, select'
R:III5, V:IV1


 *sd* 'to break'
R:XVIx + 2, V:XVII1, XX1, 2

 *sd3* 'leg (?)'
R:XXVI12, XXVIII5


 *sd3* 'to bring'
V:XXIV3


 *sdm* 'to hear'
R:VIII1, 2, XXVII3, V:XVII2


  *sdm.yt*
'gossip'
R:XI1, V:V7


 *sdr* 'to lie, to sleep, to spend the night'
V:V2–3


 *szj* 'pig'
R:I3, V:II9


 *szr* 'to begin, to be the first (to do something)'
V:IV10


 *šd* 'to cut (off)'
R:III9, IX6, 7, XXVII1


 *šwj* 'to dry, to be dry'
R:XVIIx + 3


 *šw.t* 'emptiness'
V:IX11


 *šb.t* 'mash'
R:XXVI10, 11


 *š(z)b.t* 'cucumber(?)'
R:VI1, VIII9


 *šp* 'to be blind, to blind'
V:V2


 *šf.wt* 'swelling'
R:XXVI7


 *šmj* 'to go'
R:III6, VII11, X10, XI13, 14, V:I1, VI1


 *šm3* 'to wander, to be wild'
R:I12–II1, III7–8, V:VI2–3


 *šn.w* 'circuit'
V:I6


 *šnj* 'to suffer'
V:V1


 *šnj* 'to conjure, to exorcise, to curse' R:XXIx + 2, V:XXIII1


 *šn.w* 'conjurer, magician'
R:X11, V:XVI1


 *šn.t* 'incantation, conjuration'
R:I4, III2, IV9, VI2, VIII10, XXVI12, XXVII6, V:XXIII1


 *šn* 'storm cloud'
V:I9


 *šnf.t* '[a plant or plant product]'
R:XXVI12


 *šr.t*
'nose'
R:IV3, VIII3, V:V5, VIII1


 *šrj*
'child, son, little one'
R:III2, VIII13, V:I6, V8


 *šrj.t* 'daughter'
R:XIVx + 1, XIVx + 2


 *šzp* 'to receive'
R:X2


 *šdj* 'to take (away), to rescue'
R:XVIIIx + 2, V:I8


 *šd.y* 'reciter (?)'
V:II6


 *k3j* 'to be high'
R:VI5, XIVx + 2


 *k3b.t* 'chest, breast'
R:XXIx + 2





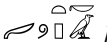


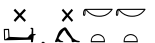








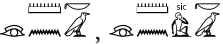









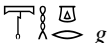

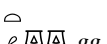

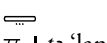

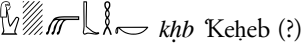

 *knj* 'embrace, bosom'
R:XXx + 1


 *knj* 'to conquer'
R:V13–VI1, VIII6, XI1, V:V7–8


 *kn.y* 'companion'
R:IV4, V:VIII1


 *kn.w* 'many, numerous'
R:VI12

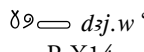
 *khn* 'cauldron (?)'
R:IX11, 12

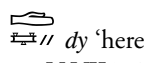
 <i>ks</i> ‘bone’ V:IV9	 <i>kzj</i> ‘to bow’ R:VII12	 <i>tw</i> ‘statue, image’ V:XXII2, XXIII8 + x + 2
 <i>kd</i> ‘to build’ R:I8, V:III4	 <i>ktp</i> ‘sickle sword’ R:II3	 <i>tw-tw-m</i> ‘asant (?)’ V:IV10
 <i>kdj</i> ‘to go around, to return’ V:V3	 <i>ktkt</i> ‘to quiver’ R:XXVII2 ⁽²⁾ , V:I4	 <i>tbm.t</i> ⁽¹⁾ ‘top’ V:III9
 <i>kd</i> ‘to sleep’ V:V3	 <i>kt</i> ‘chalice (?)’, [a metal drinking vessel] R:VI12–13	 <i>tbth</i> ‘to stagger (?)’ V:XXIV2
 <i>k3</i> ‘(particle)’ R:I7, II1 ⁽²⁾ , 8, IV11, 12, 13, V8, 9, 10, 11, VIII4, 5, IX1, 2, 9, 11, 13, X2, 3, XI13, V:II5, 6, III5, 7, VII6, 7, VIII11–12, XIII1, XVII2, XXI1	 <i>gz</i> (gw) ‘[a bull]’ V:XX2	 <i>tp</i> ‘head’ R:XXVII2
 <i>k3</i> ‘bull’ R:IX1, V:XXII1	 <i>gzb</i> ‘arm’ V:IX1, 2, 4, 5, 12, X1–2	 <i>tpnn</i> ‘cumin’ R:II13, V:IV8
 <i>k3mn</i> ‘to be blind, to blind’ R:III7–8, V:IV3	 <i>gzb.t</i> ‘arm’ V:V6	 <i>tm</i> ‘(negation)’ R:VII8, 9, XXVII3
 <i>k3r</i> ‘chapel, shrine’ R:XXVII5	 <i>gzb.t</i> ‘hole (?)’ V:V4–5	 <i>tm</i> ‘to cease, to perish’ V:II7
 <i>ky</i> , <i>k.t</i> ‘another’ R:III2, IV9, VI2, VIII10, XI2, XVIIx + 2, XXV1 + x + 2, XXVI9, 11, 12, XXVII6, V:I8, III1, IV4, 9, V8, VII5, XIX1, XXV4	 <i>gz3y.w</i> ‘nutgrass (?)’ R:III13, V:IV7–8	 <i>trj</i> ‘to respect’ V:VII3
 <i>grh</i> ‘(ending)’ R:XXVIIx + 2	 <i>t3.y</i> ‘male’ R:I3, V:I3, II10	 <i>m-t3y</i> ‘secretly, in secret’ R:III6, V:VI1
 <i>grh</i> ‘night’ V:XXIV1	 <i>gs</i> ‘to anoint’ R:XXV1 + x + 2	 <i>t3w</i> ‘air, wind, breath’ R:VI10, V:V5
 <i>kh</i> ‘to rage (furiously), to raise (the voice)’ R:I5, R:III3, V:VII5, XIX2 ⁽²⁾	 <i>gg.t</i> ‘kidney (?)’ R:VIII2, V:XX1	 <i>t3z.t</i> ‘knot, orifice’ R:VIII4, XXVII6, XXVIII4, V:I8, V6, XIII1
 <i>khb</i> ‘to roar’ R:IV9, 10–11, V:V9, VII5–6	 <i>t3</i> ‘land, earth, ground’ R:XVIx + 2, XXIIIx + 3, XXVII3, 4, V:I7, 9, IX6	 <i>t3z.t</i> ‘vertebrae’ R:XXII1 + x + 2, V:XX1
 <i>khb</i> ‘Keheb (?)’ R:IV2	 <i>ty3m</i> ‘[a plant (med.)]’ V:XIX1	 <i>tnj</i> ‘where?, whence?’ R:X10


 *tnr* 'strong, effective, energetic'
V:III2

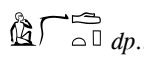
 *tnr* 'mighty one'
R:IX13


 *t(w)r.(w)* 'blood, gore'
V:XXIII2


 *dzj.w* 'loin cloth'
R:X14


 *dy* 'here, there'
V:VII1, 2

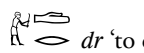
 *dpj* 'to taste'
R:IV12, V:VII7


 *dp.t* 'taste'
R:IV12

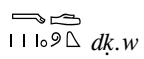
 *dm* 'to pronounce, to mention'
V:III1

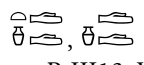
 *dmj.t* 'town'
R:I9

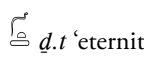
 *dnj.t* 'family'
R:VI8, V:IX1⁽²⁾


 *dr* 'to drive away, to repel, to remove'
R:XXV1 + x + 3, XXVI7, XXVII5

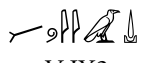
 *dhr* 'bitter'
R:IV2, V4, V:VI10, VII11


 *dk.w* 'flour, powder'
R:XXVI8


 *dd.t* 'dish'
R:III13, V:VI8

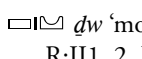
 *d.t* 'eternity'
R:XXVII4

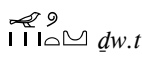
 *dz.yw* 'male opponent'
R:XXVI1, V:IX2


 *dzj.t* 'female opponent'
V:IX2

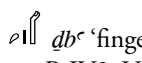
 *dzr.t* 'carob (?)'
R:XXVI8

 *dzdz*
'head'
R:II3, 5, III4, VIII4, XI13, XXx + 1, XXIII1 + x + 2, V:III10, IV1, V6, 10, XIII1

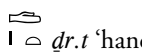
 *dw* 'mountain'
R:II1, 2, III9, VIII14, XIXx + 2, V:III9, VI3, XVII1

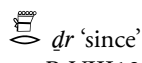
 *dw.t* 'evil, viciousness'
V:XXIV1


 *dbz.w* 'leaves, foliage'
R:XVIIx + 3


 *db* 'finger'
R:IV9, V:I5, VII5


 *dm* '(to be) parched'
R:VII7, V:XIII1

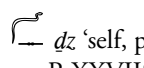
 *dr.t* 'hand'
R:IV6, 13, V1, 2, VII3, 13, VIII14, IX3, 10, V:VII2, 7, 9, 13, XIV1

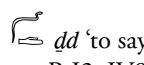
 *dr* 'since'
R:VIII13, XVIIx + 3


 *dr.(y)t* 'kite, falcon'
V:XXIII1

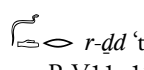
 *drj* 'to be hard, to be solid'
R:IX8

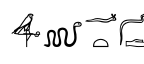
 *drw.w* 'side'
R:VIII2

 *dz* 'self, person'
R:XXVII8, 9, 10, 11, 12, XXVIII1, 2, 3, 4

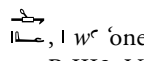
 *dd* 'to say'
R:I2, IV8, V12, VI1, VII4, VIII8, X1, XVIIx + 2, XXVI2, XXVII3, 7, 8, 9, 10, 11, 12, XXVIII1, 2, 3, 4, V:I7, II2, 9, IV7, V7, VII4, IX12, XV1, XXII2, XXV2

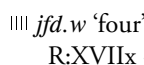
 *m-dd* 'as follows'
R:III11, 12, XIIIx + 2, XVx + 1, XVIIx + 1, XXIIIx + 2, x + 3, V:IV5, 6

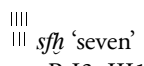
 *r-dd* 'that, with the word'
R:V11, 12, 13, VI8, VIII6, X3, XI1, V:V7

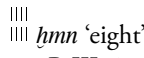
 *ddf.t* 'snake'
R:II12, XVx + 1, XVIIx + 2, V:IV6–7

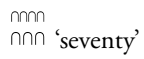
2. Numerals

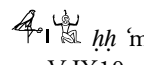
 *w* 'one'
R:III2, VI2, X9, XXVI8, 9, V:II3, IV8, X1, XVIII1

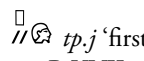
 *jfd.w* 'four'
R:XVIIx + 2, XXV1 + x + 2, XXVI9, XXVII6

 *sfh* 'seven'
R:I3, III13, VIII4, XXVI2, XXVIII4, V:I8, V5, VI8

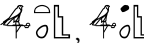
 *hmn* 'eight'
R:III13


 'seventy'
R:XVIIx + 2


 *hh* 'million'
V:IX10

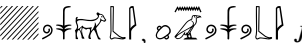
 *tp.j* 'first'
R:XVIIx + 2, V:II3


3. Deities and demonic beings


 *Is.t* 'Isis'
R:XXVIII2, V:XXII3


 *J3h.w* 'Jakhu'
V:XXIV2


 *Jh* 'Jah, moon'
R:XXIx + 2


 *Jbsn* '[a demon]'
R:III5, V:V10–VI1


 *Jmw.t*^(?) '[goddess] (?)'
R:XVx + 1


 *Jmn* 'Amun'
R:XVx + 1, XVIIx + 1


 *Jmn.t* 'Amaunet'
R:XVx + 1

 *Jn-Hr.t* 'Onuris'
R:IX4, XI14, V:XIV1

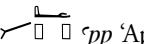
 *Jrn.wt* 'Renenutet (?)'
R:XVIIx + 1

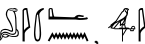
 *Jshr*
'Ishkhara'
V:II2

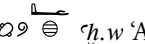
 *(J)tm* 'Atum'
R:XXVIII1, V:IX2


 *Jtm.t* 'Itemet'
R:II12, V:IV7


 *Jtm* 'Adamma'
R:V7, V:VIII5


 *pp* 'Apophis'
V:IX5

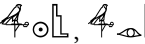
 *npj* 'Anat'
R:III12, VI11, XVIIIx + 1,
V:III7^(?), V6


 *h.w* 'Akhu'
R:III2, 7, IV3, 5, V8, VIII10, X1,
2, XI2, V:I1, III4, IV3, 9, 10, V4,
8, VI2, VII1, 10, IX1, 3, 4, XV1,
XXII1


 *zt(j)r.t* 'Astarte'
R:XVIIIx + 1–2


 *W3y.w* 'the distant one (?)'
R:XI14

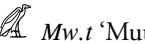
 *Wp-w3.wt* 'Wepwawet'
R:V5, XXII1, V:VIII1


 *Wsjr* 'Osiris'
R:XVIx + 2, V:XXII2, 4

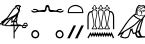
 *Bal*
'Baal'
R:II3, V1, V:III10, VII5, 8

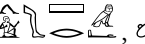
 *Bth* 'Bathah (wife of Horus)'
V:XXV3


 *Pksn* '[god] (?)'
R:III8–9


 *Mw.t* 'Mut'
V:XXII3


 *Mrj* '[god] (?)'
R:VI7–8


 *Mhnt.j-jr-tj*
'Mekhenti-irti'
R:XXV1 + x + 3, V:XXIII2


 *Msr* '[a demon]'
R:III3, V:V9


 *Nwt* 'Nut'
R:VIII12, XXIX1, V:III1


 *Nb.t-Hw.t* 'Nephthys'
R:XXVIII3, V:XXII2, 3

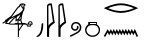
 *Nkl* 'Nikkal'
R:V6, IX12, V:VIII3


 *Nkphn* '[god] (?)'
V:IV4

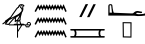
 *Ntr-hr.j* 'the god above (the moon god)'
R:II11, V6, V:IV6, VIII2


 *Ntr-dw3* 'the morning god, morning star'
R:V13


 *Re(w)* 'Re, the sun'
R:II11, 12, III8, IV1, 2,
V4, 13, VI5, VIII6, 13, X3,
XI1, XIIx + 3, XVIIx + 2,
XXIIIx + 3, XXVII1, 8, V:I5, 6,
IV6, 7, VI3, 9, VII11, IX2


 *Rnwy* 'Renuy (brother of Apis)'
R:XXVII7

 *Rsp* 'Reshep'
R:V6, XI13, V:VIII4


 *H'pj* 'Hapi, flood'
V:XVIII1


 *Hw.t-hr.wt* 'Hathors'
R:V12, VIII5, X4, V:XIII1


 *Hp.w* 'Apis'
R:XXVII7


4.  *Hr.w* ‘Horus’


R:II4, VI1, VII5, VIII6,
X11, XIIx + 2, XIVx + 1,
XVIIx + 2, XXV1 + x + 3,
XXVII4, 11, V:V8, XVII1,
XXIII3, XXIV2, 4, XXV3


4.  *Hnt.j-jmntj.w*
‘Khentimentiu’
V:IX3

4.  *Hnm.w* ‘Khnum’
R:XXVII10


4.  *Zp-ny* ‘[goddess]’
R:XVIIx + 1


4.  *Zp-ns-t3* ‘Zepnesta’
R:III11, V:IV6


4.  *Sp.t-Sth* ‘the-lip-of-Seth’
R:XVIIx + 2

 *s3-m(w)-n3*
‘Sāmānu’
R:I8, II3, 3–4, 7, III2, 4, 7, IV5,
V2, VI1, 3, 6, 7, VII1, 10, VIII6,
IX2, 13, X3, 4, 5, XXIII1 + x + 1,
V:V8, 9, VI2, VII2


4.  *Sj3* ‘Sia’
R:XXIIIx + 3


4.  *Spd.w* ‘Sopdu’
R:XXVII10


4.  *Sth^(?)* ‘weather god,
Seth’
R:I9, 10, II3, IV7, 10, V4, VI11,
13, VII1, 3, 5, IX4, 14, X12, XI4,
12, XXV1 + x + 3, XXVII4, 12,
V:III5, 6, VII3, 5, 11, XIX1, 2,
XXII2, XXIII3

4.  *Šw* ‘Shu’
R:V4, XXIx + 2, XXVII9,
V:VII11

4.  *Šl* ‘Shala’
V:XVIII1


 *Kty* ‘[a
mother snake]’
R:VI10, V:XI2

 *Qdš.t* ‘Qedshet’
R:XXIIIx + 2


 *Tmk/ḳn* ‘[demon]’
R:III4, V:V10


Dr[...]” ‘[god] (?)’
R:VII4


4.  *Dhr* ‘[god] (?)’
R:III9, V:IV4


4.  *Dḥw.tj* ‘Thoth’
R:XXVIII1

4. Toponyms


 *Jrtḳn*
‘[toponym] (?)’
R:VI8, V:XI1


 *Jḳdy.t*
‘[toponym] (?)’
V:II2


 *Jdḳn*
‘[toponym] (?)’
R:III12–13, V:VI7^(?)–8

 *w3dy(.t)*
n.t ‘b(w) ‘Wadji-of-the-horn (a
lake?)’
V:XXV1–2

 *Pwn.t* ‘Punt’
R:XXVII7

 *Ht/dm* ‘[toponym] (?)’
R:III3, V:V9

4.  *Hmḳr*
‘[toponym] (?)’
R:III9, XXIIIx + 3, V:VI4

 *Zhm* ‘Letopolis’
V:XXIII3

 *j3(n)r.w* ‘field of rushes’
R:XXVII2

Appendix II: Present appearance of the papyrus

Sheet	Column (lines, remarks)	Condition
343 Sheet 1 recto	R:I (12) R:II (13) R:III (13)	Papyrus quite dark due to older conservation treatment; mostly legible; bottom edge frayed
343 Sheet 1 verso	V:I (11) V:II (10) V:III (10, beginning)	Papyrus quite dark; ink severely rubbed off, making it difficult to read; top edge frayed
343 Sheet 2 recto	R:IV (13) R:V (13) (R:IV)	Papyrus quite light; ink in good condition, slightly rubbed off
343 Sheet 2 verso	V:III (10, end) V:IV (10) V:V (10, beginning)	Papyrus quite light; ink often in good condition, severely rubbed off at the beginning (V:III)
343 Sheet 3 recto	R:VII (13) R:VIII (14, beginning at line 12)	Papyrus slightly darker than 343 Sheet 2; ink often legible; broken off at top (R:VII, VIII)
343 Sheet 3 verso	V:V (10, end) (V:VI) V:VI (10, beginning)	Papyrus slightly darker than 343 Sheet 2; ink often legible; broken off at bottom
345 Sheet 1 recto	R:VIII (14, end) R:IX (14) R:X (14) R:XI (14, beginning)	Papyrus relatively dark; ink clearly legible; large hole at the beginning (R:VIII, IX); middle completely broken off towards the latter part (R:X, XI); <i>passim</i> tears fixed with tape
345 Sheet 1 verso	V:VI (10, end) V:VII (11) V:VIII (12) V:IX (12)	Papyrus darker around the holes; ink clearly legible; large hole at the beginning (V:VII); middle completely broken off towards the latter part (V:VIII, IX)
345 Sheet 2 recto (5 fragments, top-down)	R:XI (14, fragment 5) R:XII (fragment 5) R:XIII (fragment 5) R:XIV (fragment 4) R:XV (fragment 4) R:XVI (fragments 4 & 3) R:XVII (fragments 3 & 2) R:XVIII (fragments 3 & 2) R:XIX (fragment 2) R:XX (fragments 2 & 1) R:XXI fragment 1, beginning)	Papyrus slightly darker at the edges; only one to three lines preserved from the lower part; ink often clearly legible, rubra rubbed off in places; <i>passim</i> tears

Sheet	Column (lines, remarks)	Condition
345 Sheet 2 verso (5 fragments, bottom-up)	V:X (fragment 5)	Papyrus slightly darker at the edges; only one to three lines preserved from the upper part; ink often clearly legible, rubra rubbed off in places; <i>passim</i> tears
	V:XI (fragment 5)	
	V:XII (fragment 4)	
	V:XIII (fragment 4)	
	V:XIV (fragment 3)	
	V:XV (fragment 3)	
	V:XVI (fragment 2)	
	V:XVII (fragment 2)	
	V:XVIII (fragment 1)	
	V:XIX (fragment 1)	
345 Sheet 3 recto (4 fragments)	R:XXI (fragment 3, end)	Papyrus considerably darker at the edges; ink often clearly legible; <i>passim</i> tears
	R:XXII (fragments 1 & 3)	
	R:XXIII (fragments 4a & 4b)	
	R:XXV (fragment 2, end)	
	R:XXVI (12, fragment 2 beginning)	
345 Sheet 3 verso (4 fragments)	V:XX (fragment 3)	Papyrus darker at the edges; ink often clearly legible; <i>passim</i> tears
	V:XXI (fragments 3 & 4a)	
	V:XXII (fragment 4b, beginning)	
	V:XXIV (fragment 2)	
	V:XXV (fragment 2, beginning)	
345 Sheet 4 recto (3 fragments)	R:XXIV (fragments 1 & 3)	Papyrus darker at the edges; ink often clearly legible; <i>passim</i> tears; fragment 2 traces of ink (palimpsest?), cannot be joined
	R:XXV (fragment 3, beginning)	
345 Sheet 4 verso (3 fragments)	V:XXII (fragment 3, end)	Papyrus considerably darker at the edges; ink often clearly legible; <i>passim</i> tears; fragment 2 traces of ink (palimpsest?), cannot be joined
	V:XXIII (fragments 1 & 3)	
345 Sheet 5 recto	R:XXVI (12, end)	Papyrus partially shows dark spots; edges frayed; ink often clearly legible, rubra partially rubbed off (R:XXVIII); last part of the page blank (6–10 cm)
	R:XXVII (12)	
	R:XXVIII (5)	
345 Sheet 5 verso	V:XXV (4, end)	Papyrus partially shows dark spots; edges frayed; ink often clearly legible; last part of the page blank (29 cm)

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2. Deities & demonic beings

→ *see also Appendix I.3: Deities and demonic beings*

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- R:III7 53	- R:I9–10 45	
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Eastern

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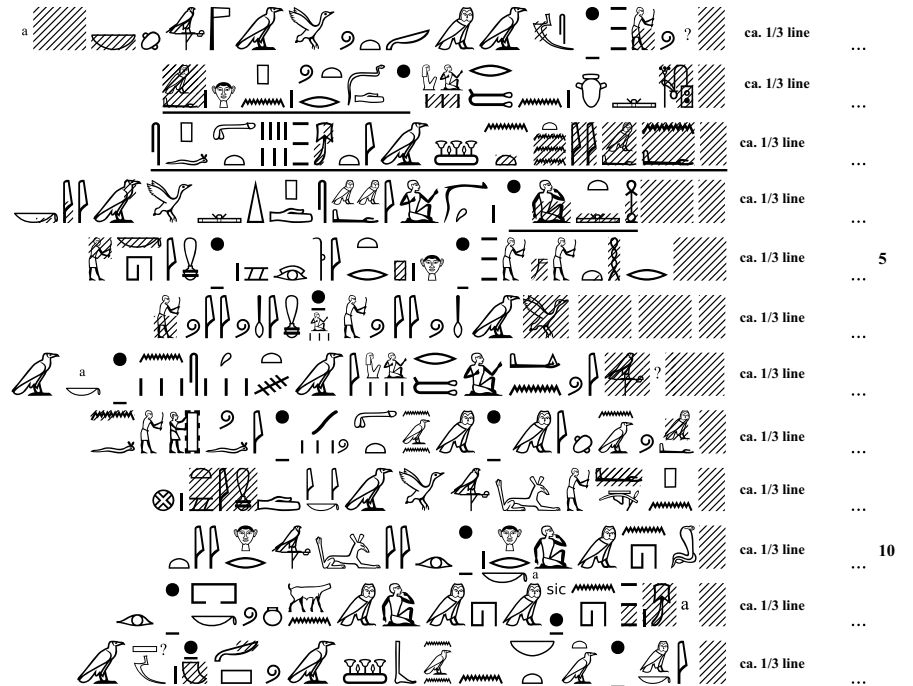
Sketch of Papyrus Leiden I 343 and I 345.




Plates

Pl. 1



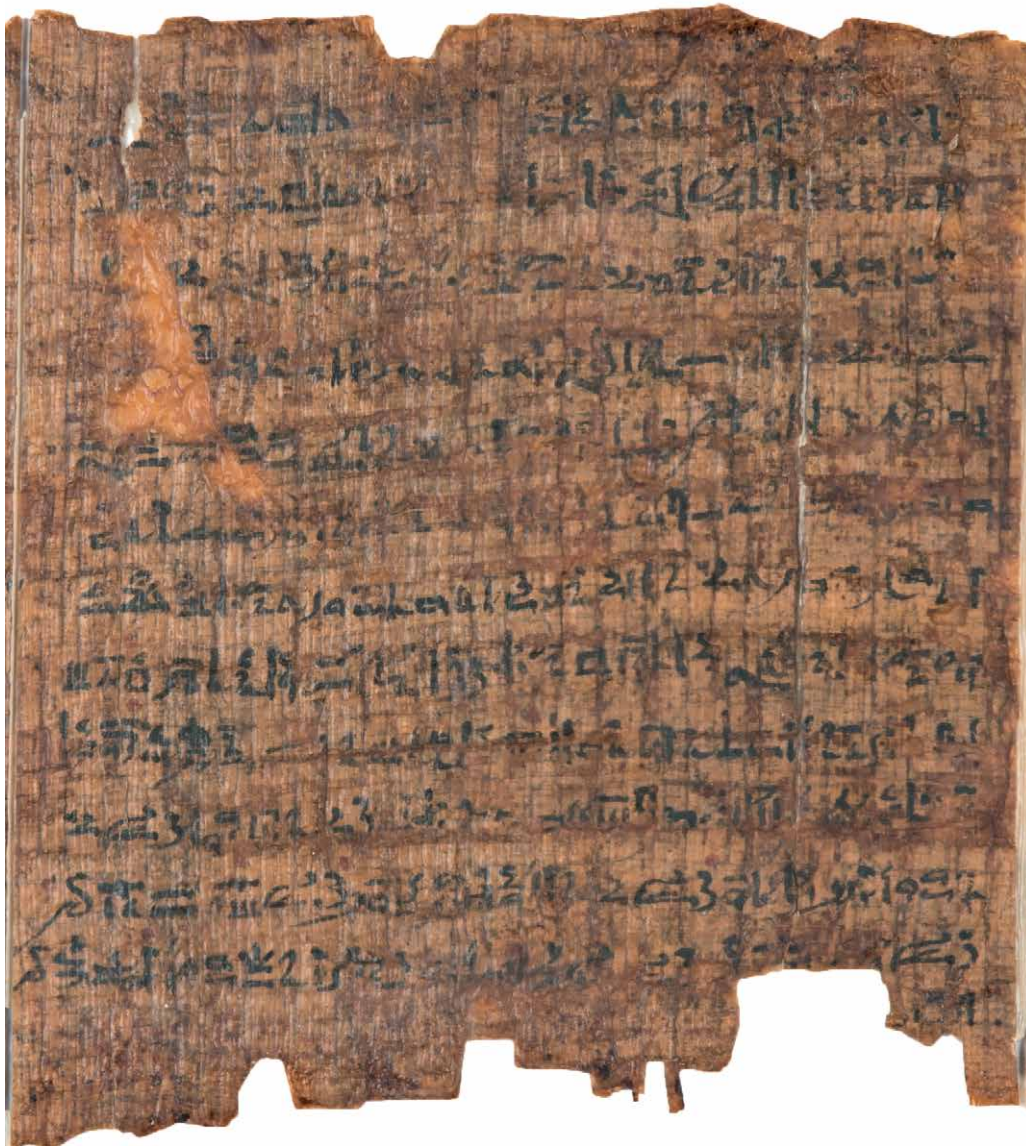
Papyrus Leiden I 343, recto column I (scale 1:1).



R:11a traces could fit m3^c.t 7a traces are visible above  and , remains of the palimpsest 10a  under the line

11a Gardiner reads 9f.

Papyrus Leiden I 343, recto column I, transcription.



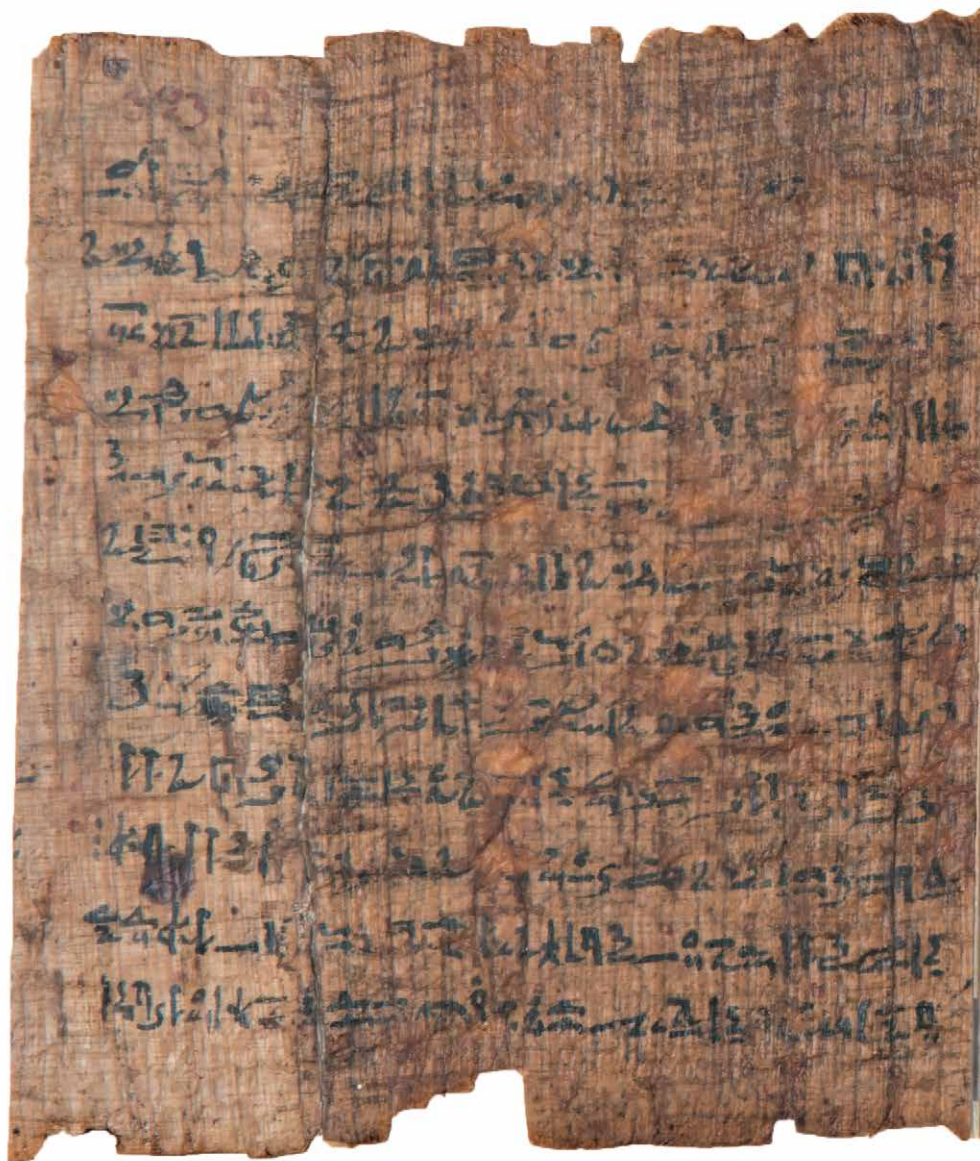
Papyrus Leiden I 343, recto column II (scale 1:1).



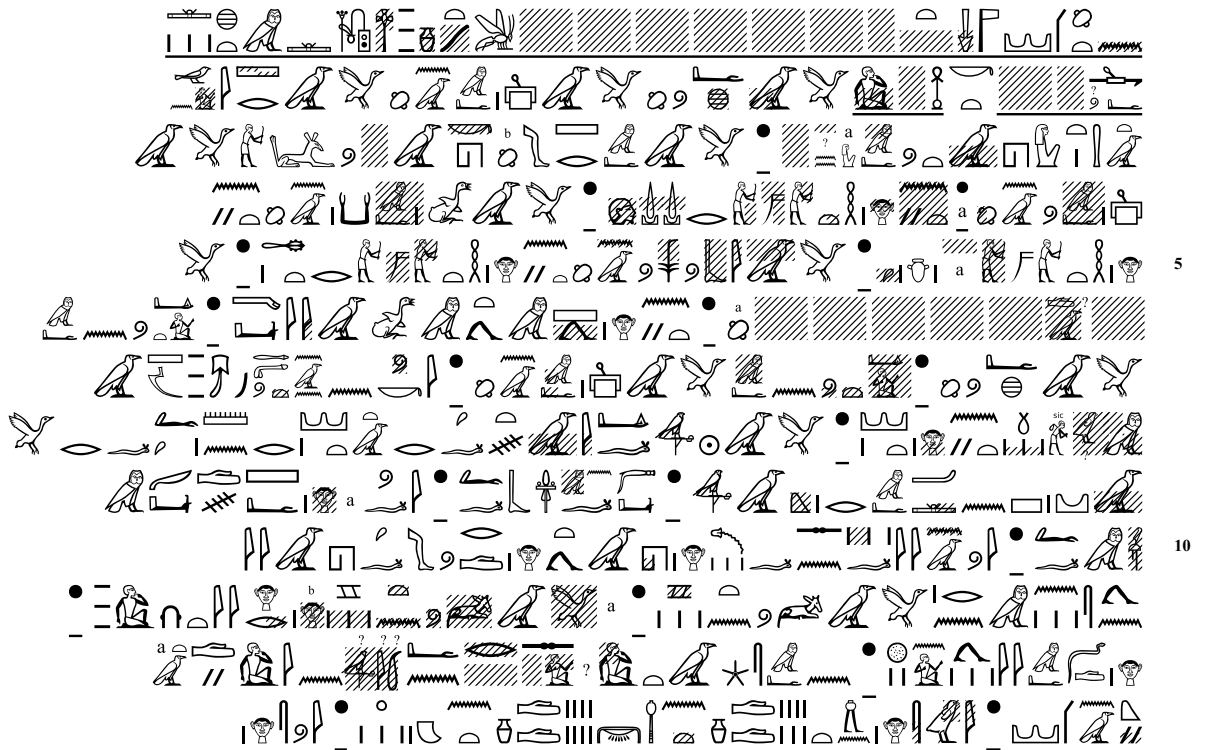
R:IIIa traces 1b verse point and no longer visible 10a if ? 11a or 12a verse point no longer visible







13a extremely faded.


Papyrus Leiden I 343, recto column II, transcription.



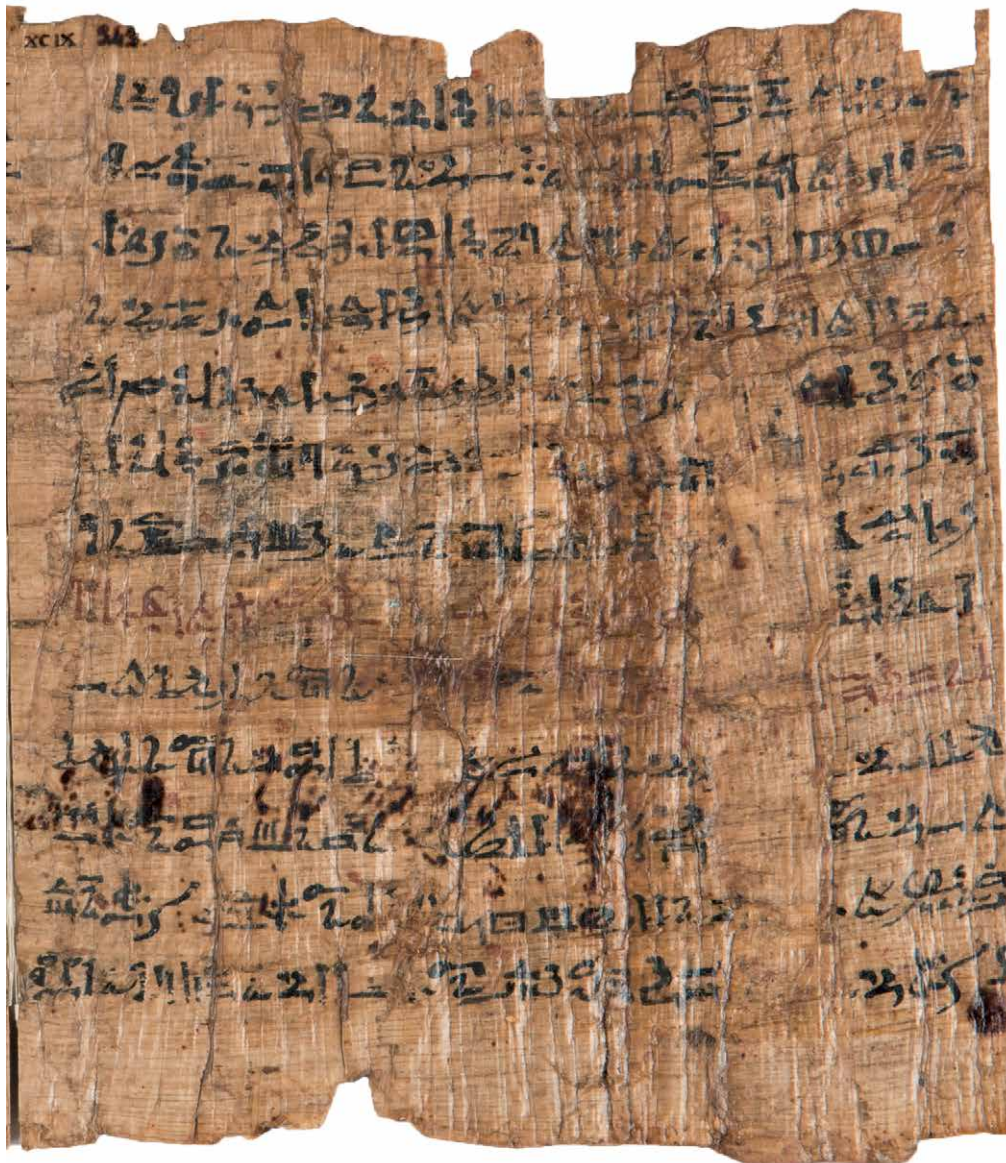
Papyrus Leiden I 343, recto column III (scale 1:1).



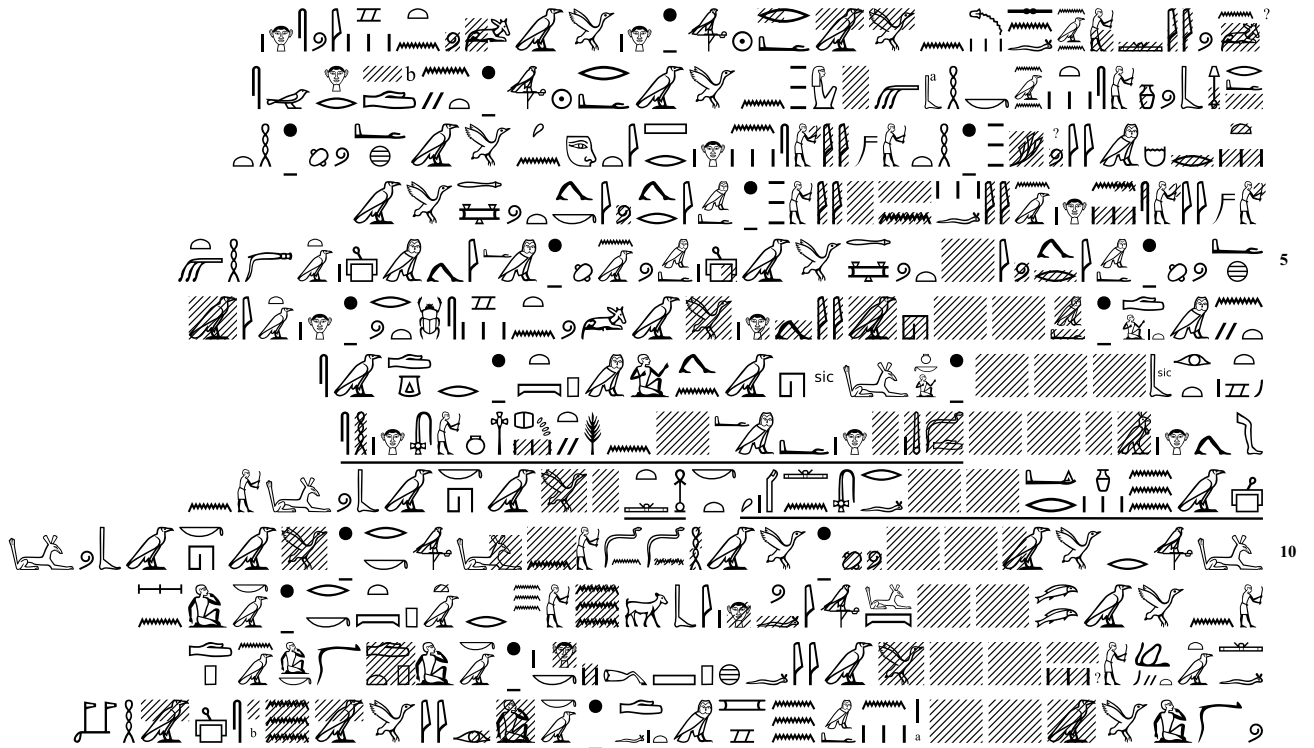
R:III3a  not  3b alternatively  according to Gardiner clearly  4a strongly faded 5a perhaps read  ? 6a traces




9a no longer legible 11a & b no longer legible 12a or .

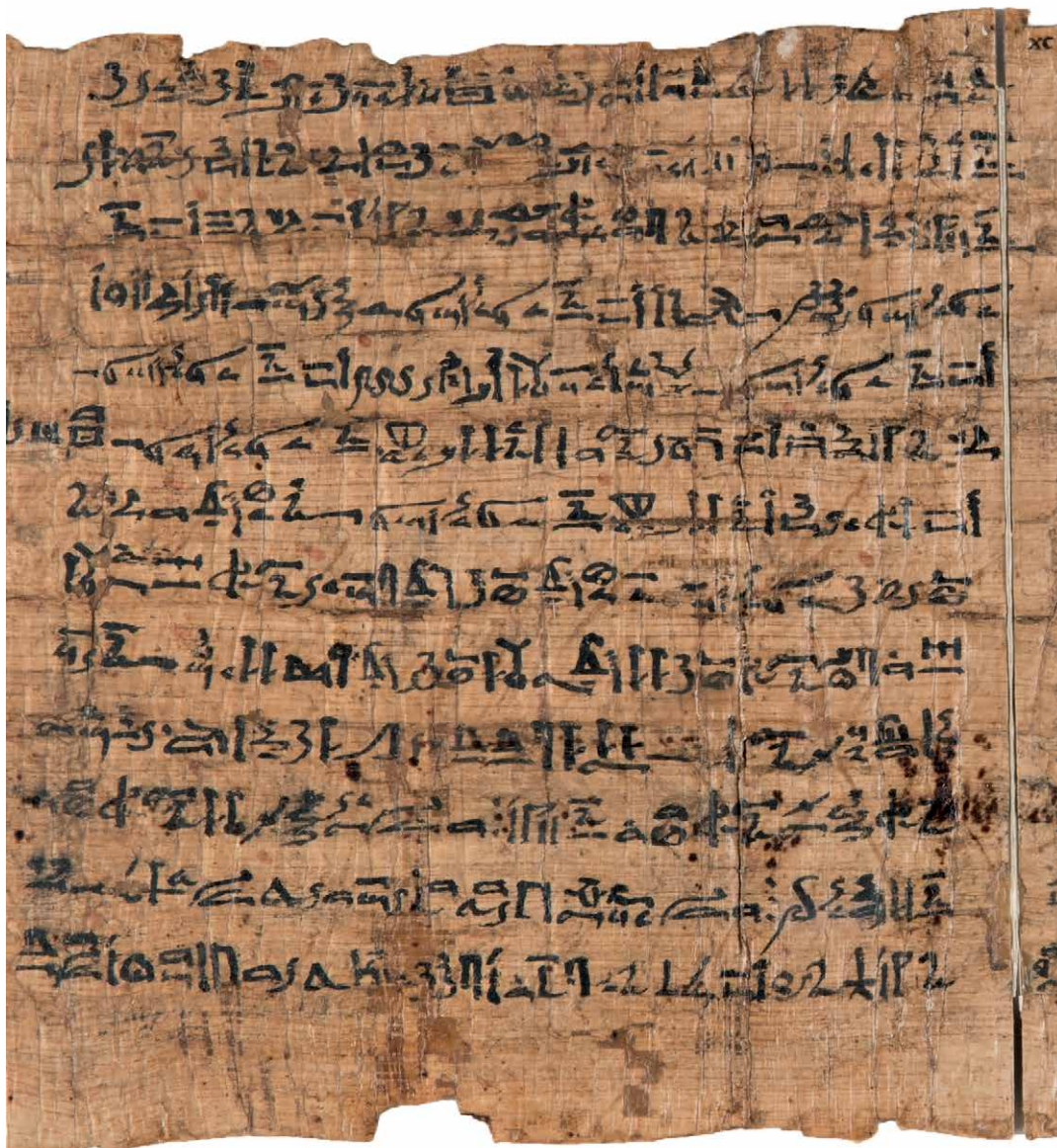
Papyrus Leiden I 343, recto column III, transcription.



Papyrus Leiden I 343, recto column IV (scale 1:1).



R:IV2a or 2b traces above , perhaps palimpsest 13a if ? b traces after .



Papyrus Leiden I 343, recto column V (scale 1:1).



R:V2a $\bar{\bar{}}$ added later in red **6a–b** written between the columns *V* and *VI*.



Papyrus Leiden I 343, recto column VI (scale 1:1).

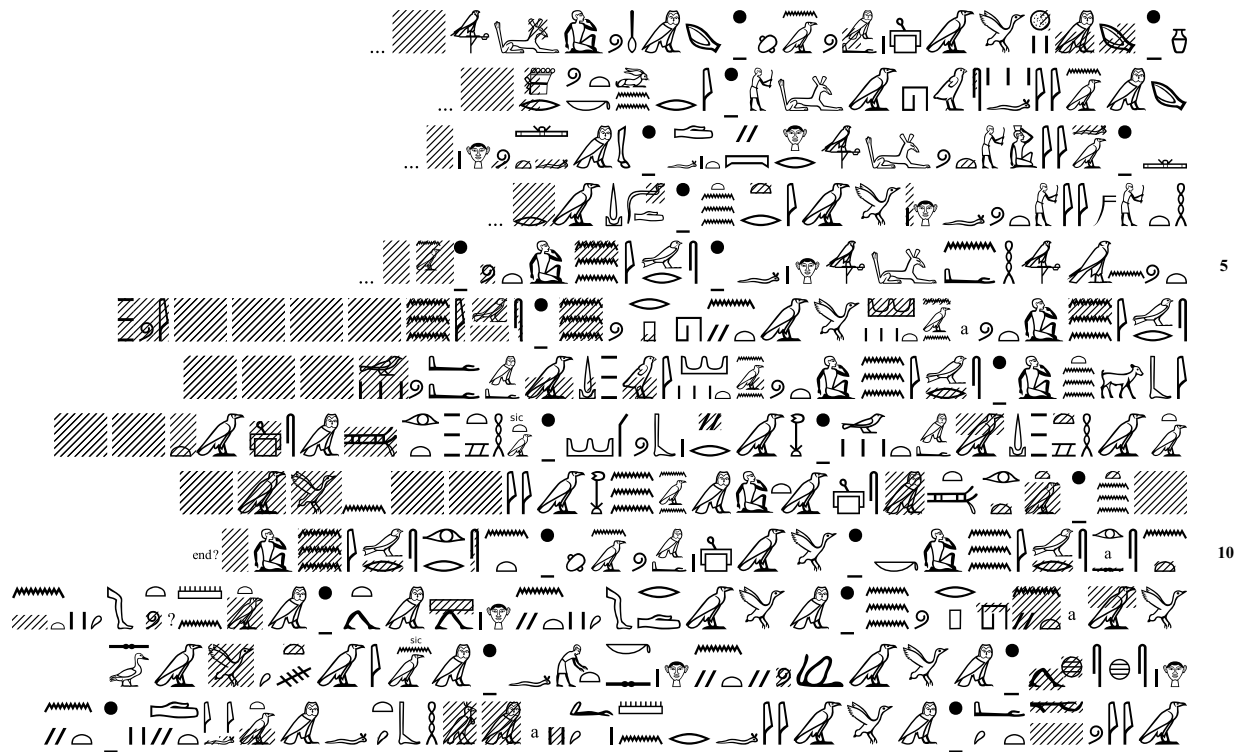






R:V17a-b no longer legible 9 <h>f3w, see hf3w in the same line.

Papyrus Leiden I 343, recto column VI, transcription.

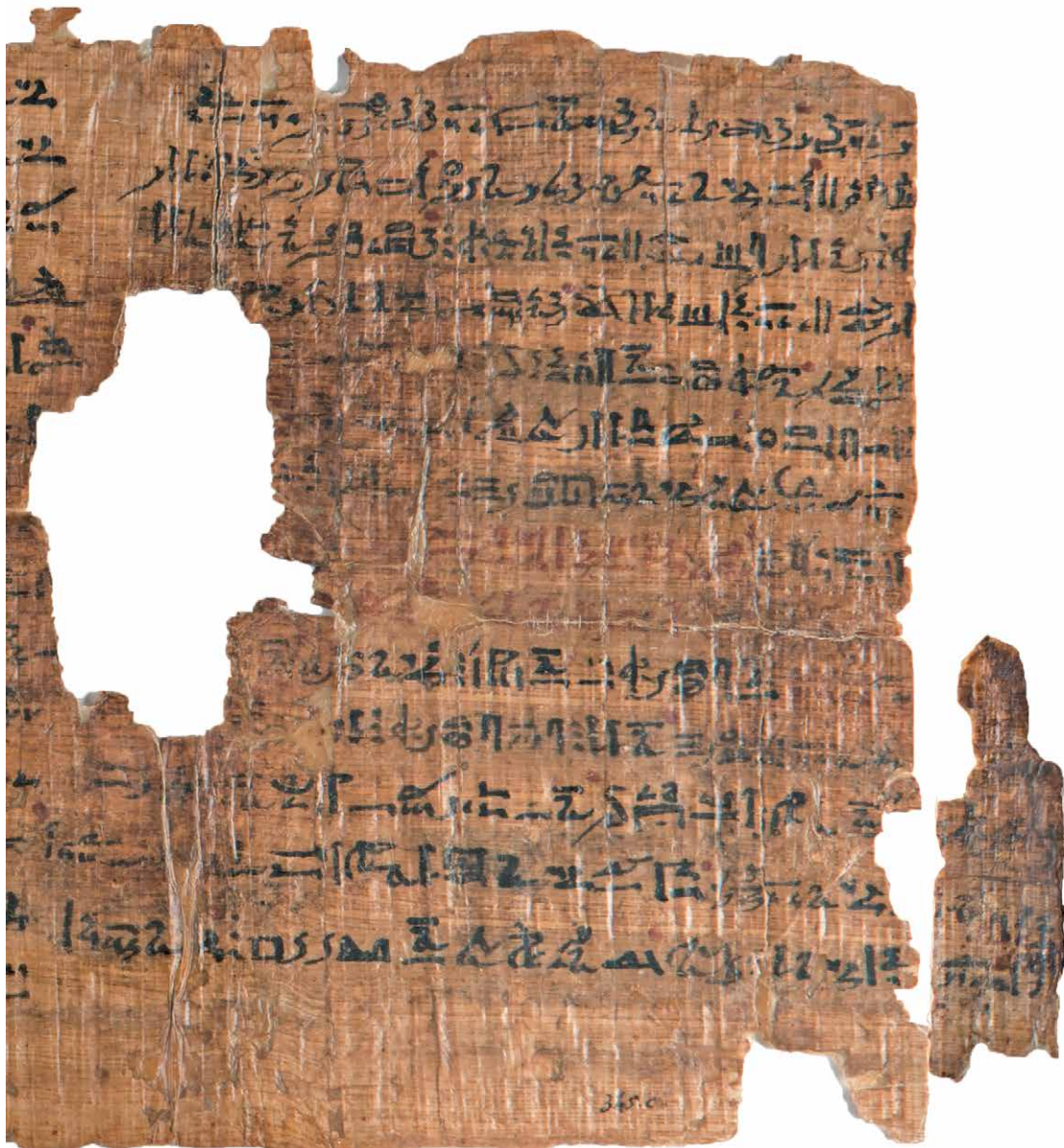


Papyrus Leiden I 343, recto column VII (scale 1:1).

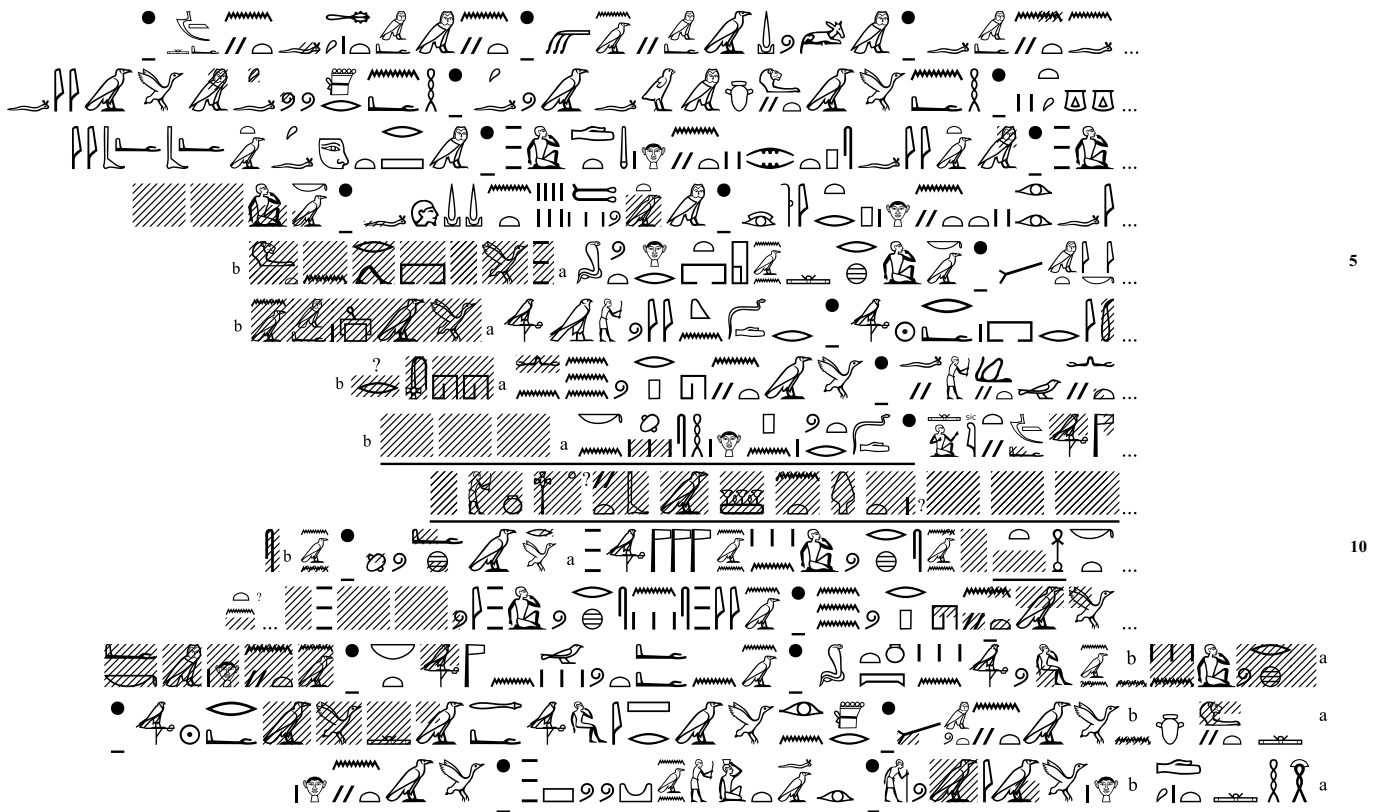


R:VII6a the  above is no longer legible 10a Gardiner writes  and suggests  , clearly  11a no longer legible
13a no longer legible.

Papyrus Leiden I 343, recto column VII, transcription.



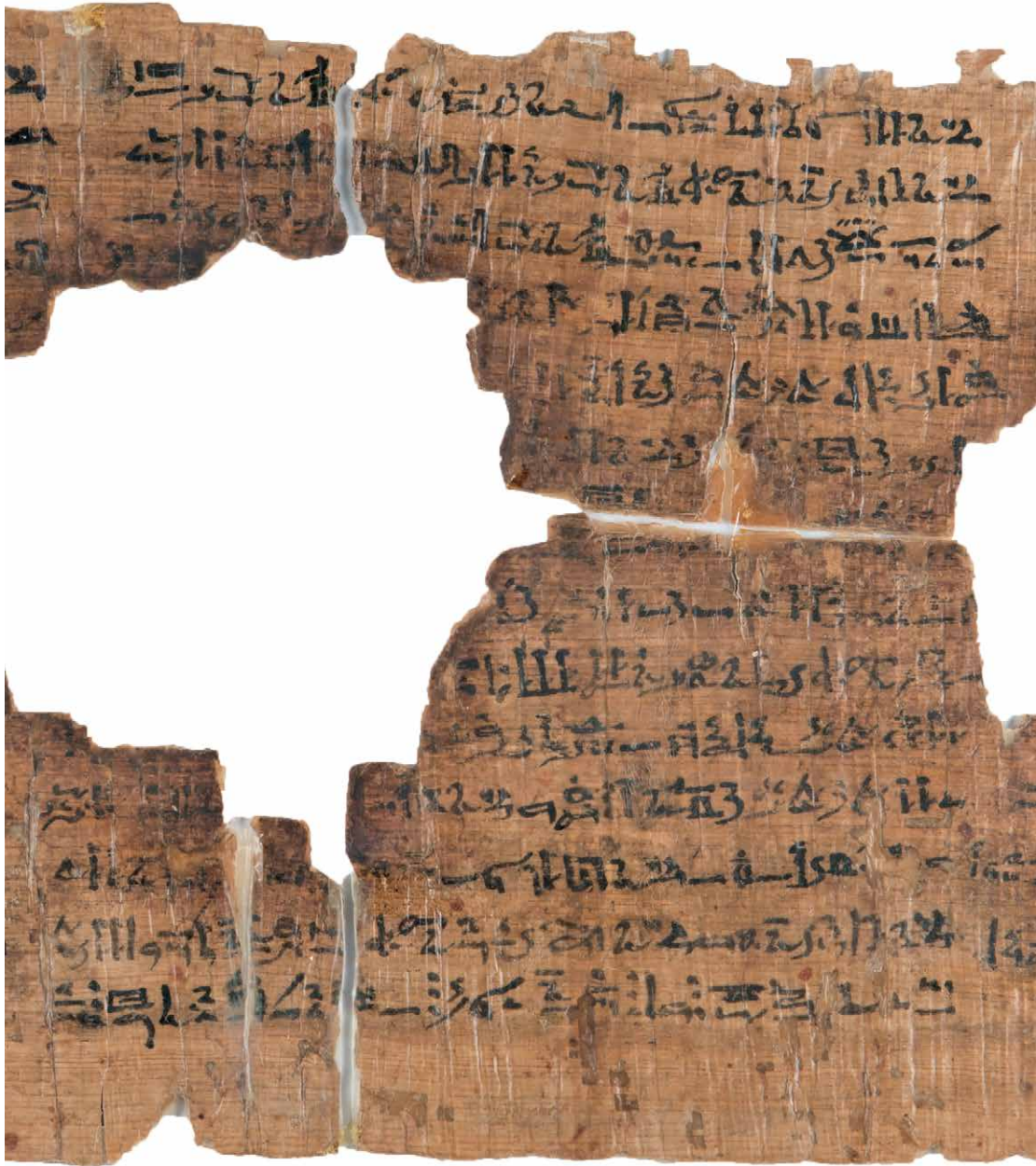
Papyrus Leiden I 343 + 345, recto column VIII (scale 1:1).



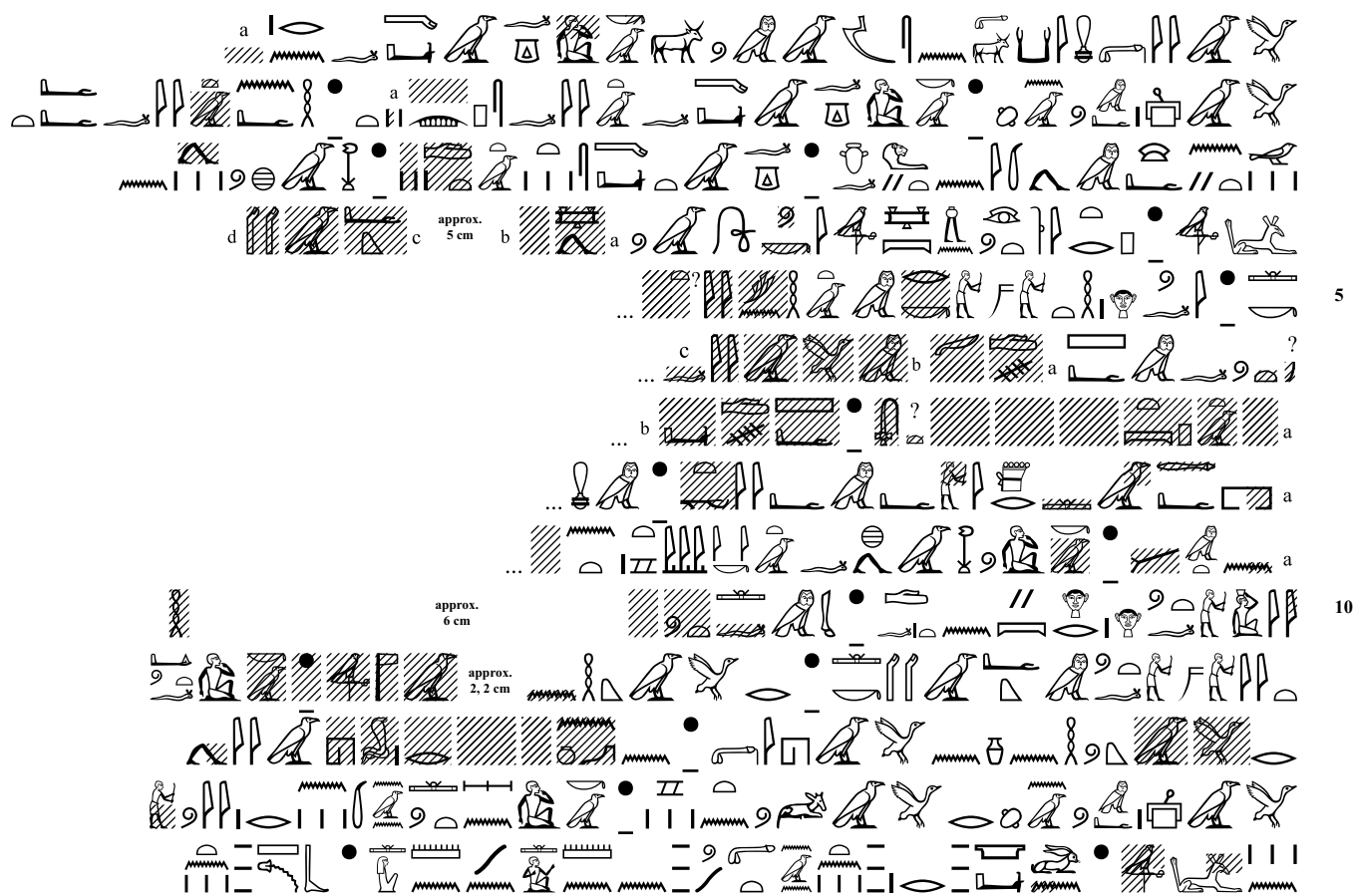
R:VIII5a–b almost illegible 6a–b only partially legible 7a–b only partially legible 8a–b traces of rubrum 10a < above the line


10b | no longer legible 12–14a–b at the end of column R:VIII 12b no longer legible.

Papyrus Leiden I 343 + 345, recto column VIII, transcription.

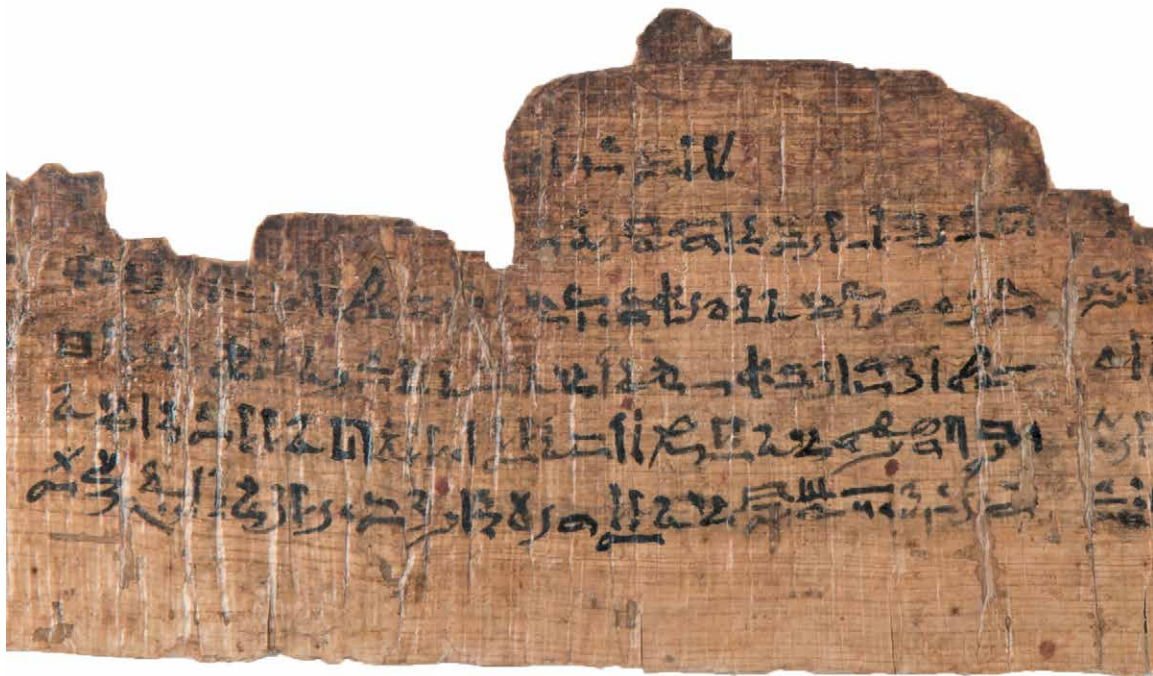


Papyrus Leiden I 345, recto column IX (scale 1:1).

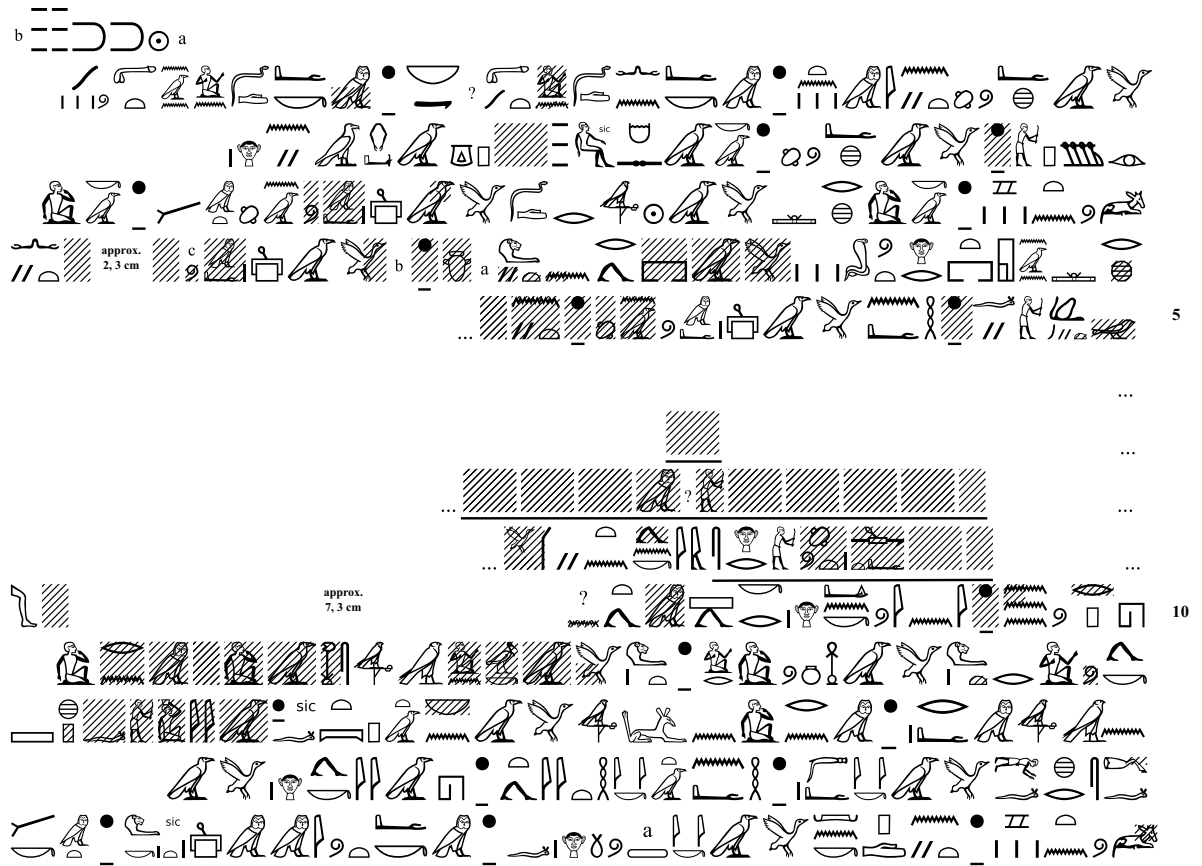




R:IX1a traces of  2a 11 on the edge of the rip 4a–b almost faded 4c–d partially legible 6a–b almost faded 6c almost faded 7a–b difficult to read due to a rip in the papyrus, signs are faded 8a & 9a perhaps nothing is missing.

Papyrus Leiden I 345, recto column IX, transcription.



Papyrus Leiden I 345, recto column X (scale 1:1).



R:Xa-b above the column 4a-b almost faded, line is half broken off 4c no longer legible 14a at first glance the sign looks like  but it is actually  (S130A).

Papyrus Leiden I 345, recto column X, transcription.



Papyrus Leiden I 345, recto column XI (scale 1:1).



R:XI13a Gardiner places a verse point **13b** now broken **13b-c** & **14a-b** on Pl. 2 fragment 5 papyrus Leiden I 345.

Papyrus Leiden I 345, recto column XI, transcription.



Papyrus Leiden I 345, recto column XII (scale 1:1).



Papyrus Leiden I 345, recto column XIII (scale 1:1).



Papyrus Leiden I 345, recto column XIV (scale 1:1).



Papyrus Leiden I 345, recto column XV (scale 1:1).

XII

... x + 1
 x + 2
 end x + 3

XIII




... traces ... x + 1
 x + 2

XIV

x + 1
 x + 2

XV

x + 1

R:XII-XV: Lower part of the column R:XVx+1a or  or  or .

Papyrus Leiden I 345, recto columns XII-XV, transcription.



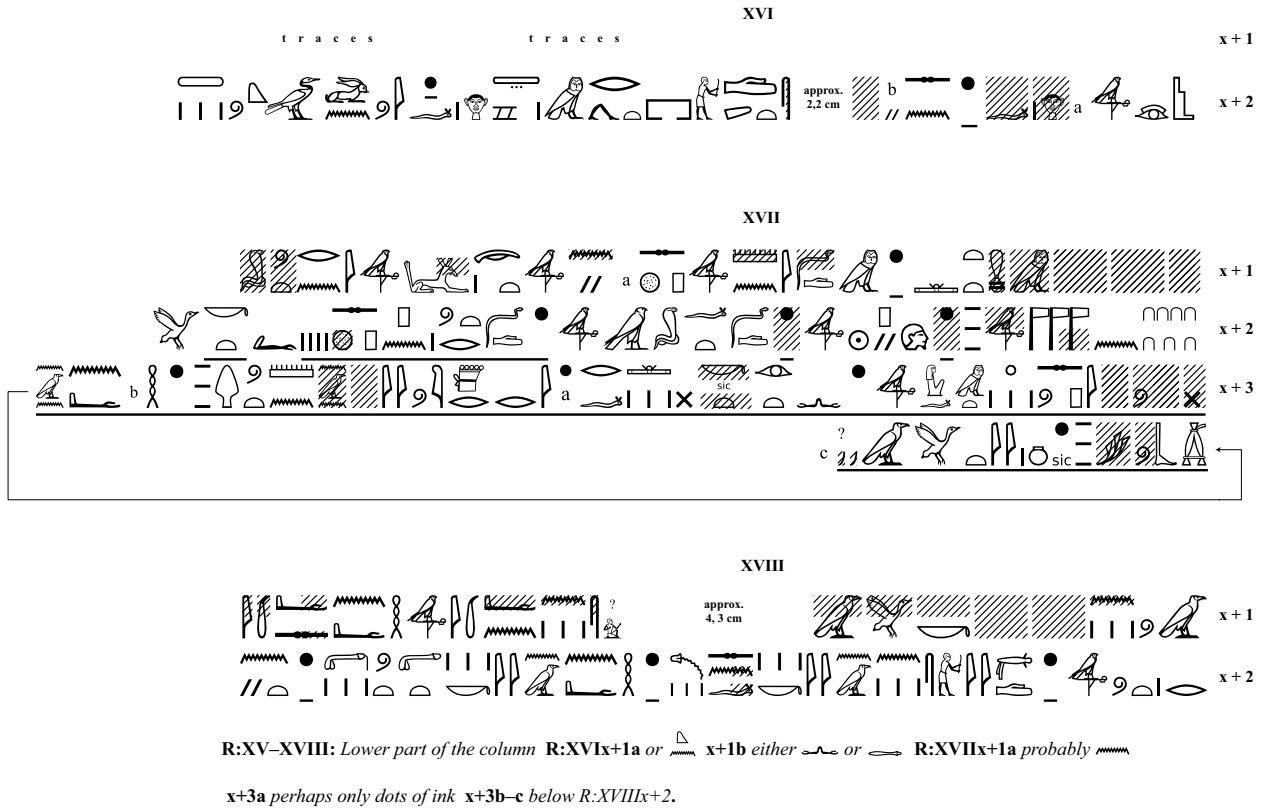
Papyrus Leiden I 345, recto column XVI (scale 1:1).



Papyrus Leiden I 345, recto column XVII (scale 1:1).



Papyrus Leiden I 345, recto column XVIII (scale 1:1).



Papyrus Leiden I 345, recto columns XVI–XVIII, transcription.



Papyrus Leiden I 345, recto column XIX (scale 1:1).



Papyrus Leiden I 345, recto column XX (scale 1:1)



Papyrus Leiden I 345, recto column XXI (scale 1:1).

XIX

t r a c e s

$$\mathbf{x} + \mathbf{1}$$
 $x + 2$

XX

 $\mathbf{x} + \mathbf{1}$

XXI

t r a c e s

 $\mathbf{x} + \mathbf{1}$ $x + 2$ $x + 3$ $x + 1$ $x + 2$ $x + 3$ $x + 2$

R:XIX–XXI: *Lower part of the column* **R:XIXx+2** *verse point no longer legible* **R:XXIx+2a** *-//* **x+2b** *-//*

x+2c-d much faded, Gardiner writes ? **x+3a-b** much faded.

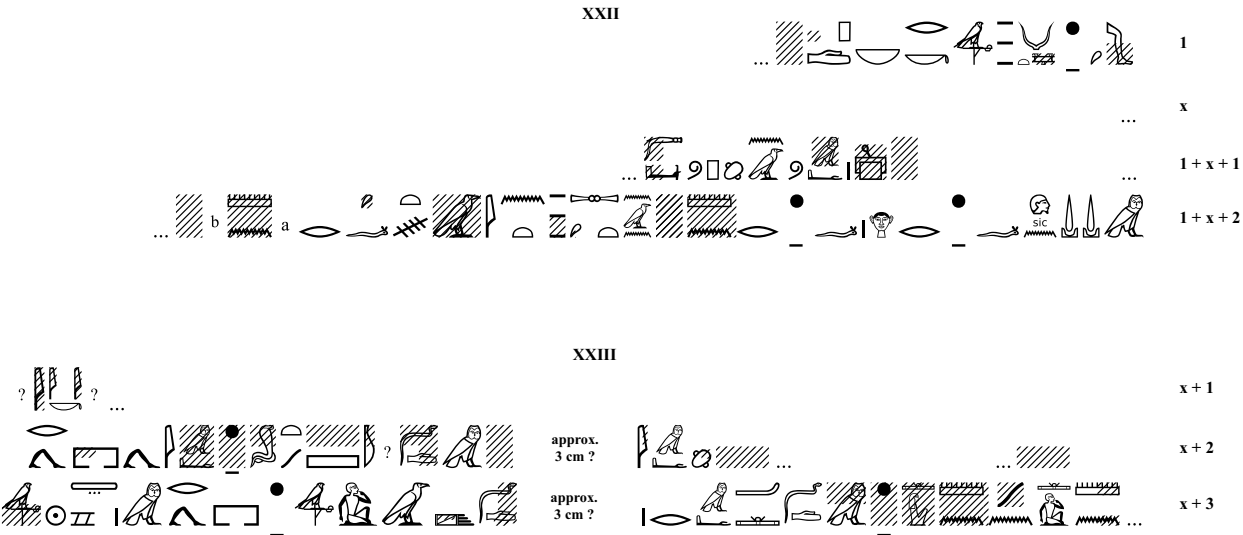
Papyrus Leiden I 345, recto columns XIX-XXI, transcription.



Papyrus Leiden I 345, recto column XXII (scale 1:1).



Papyrus Leiden I 345, recto column XXIII (scale 1:1).

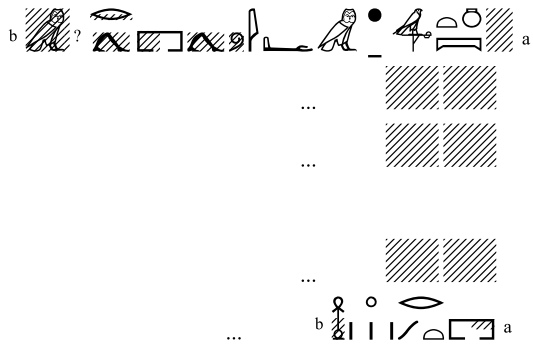


R:XXIII: Lower part of the column R:XXIII1 perhaps parts of the column 1+x+ 2a-b reading uncertain R:XXIII1 perhaps parts of the column.

Papyrus Leiden I 345, recto columns XXII-XXIII, transcription.

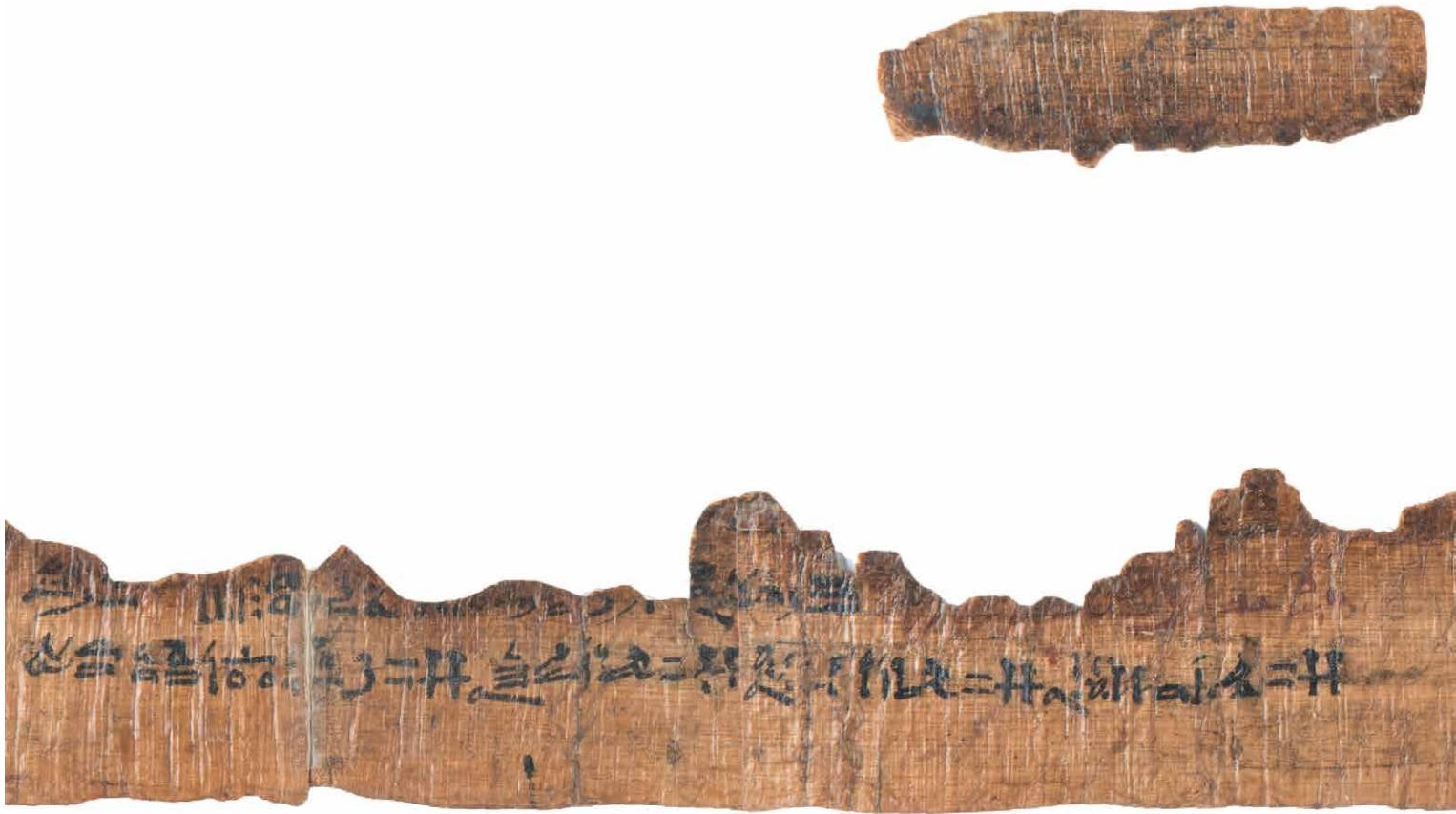


Papyrus Leiden I 345, recto column XXIV (scale 1:1).

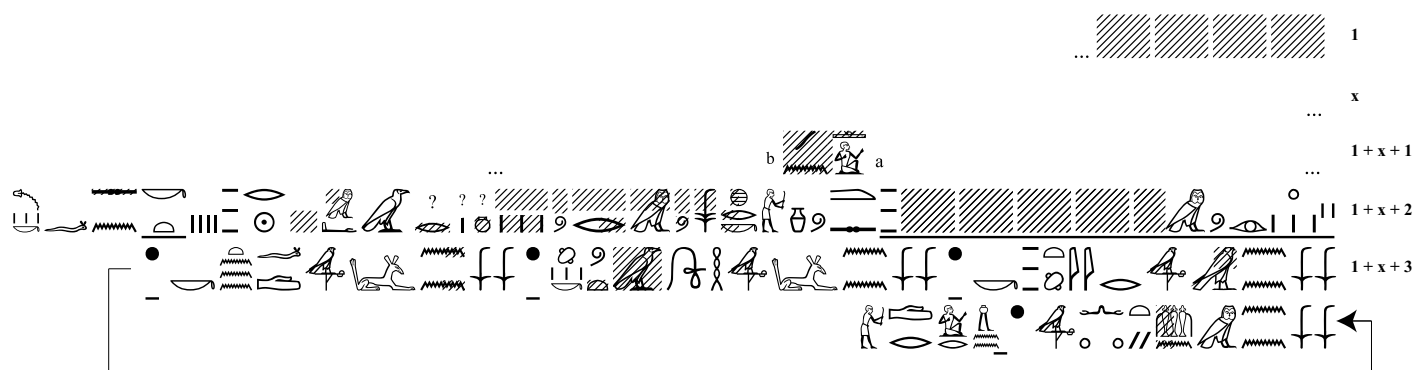


R:XXIV1a-b *much darkened and faded* **3 + x+2a-b** *much darkened.*

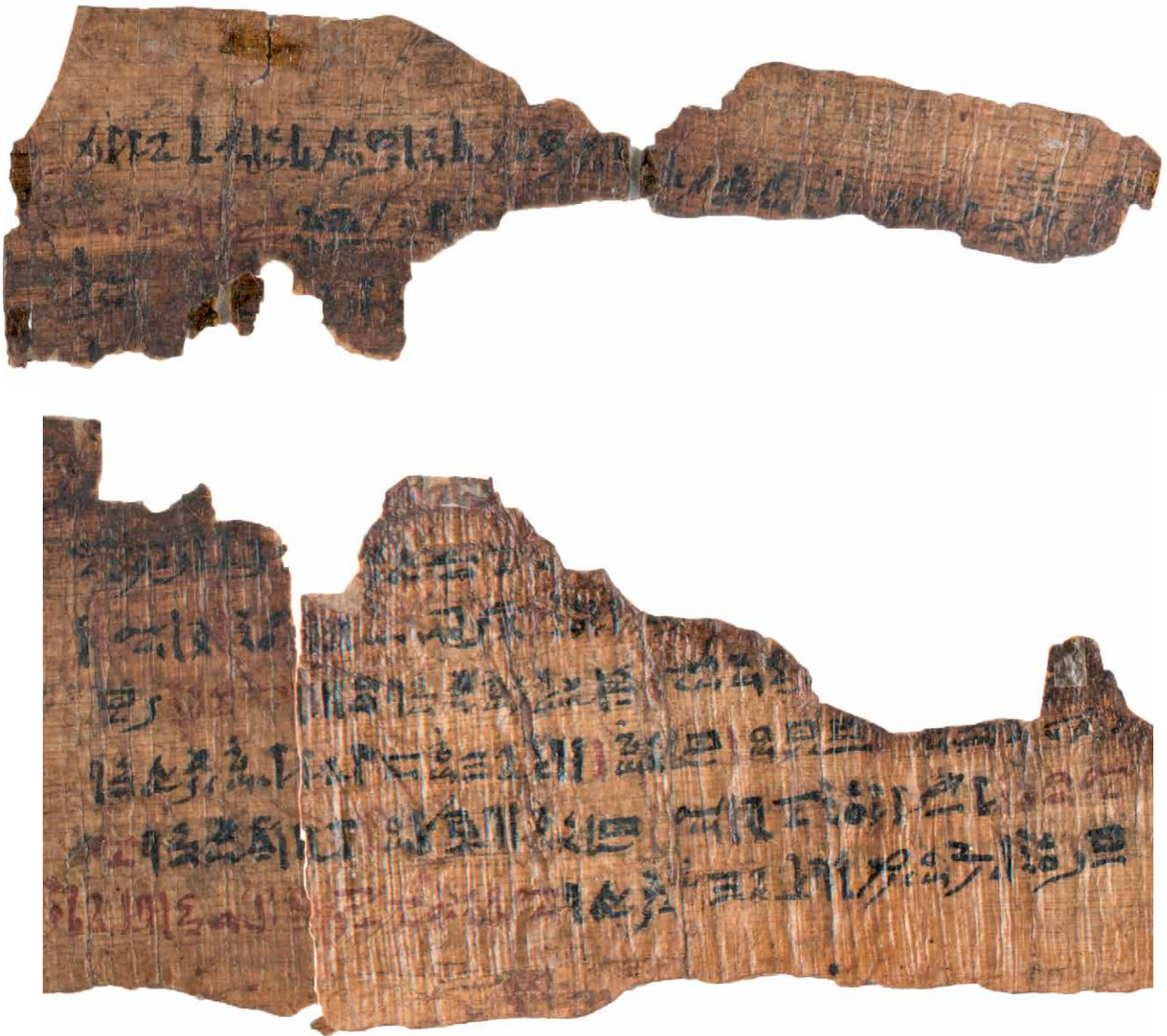
Papyrus Leiden I 345, recto columns XXIV, transcription.



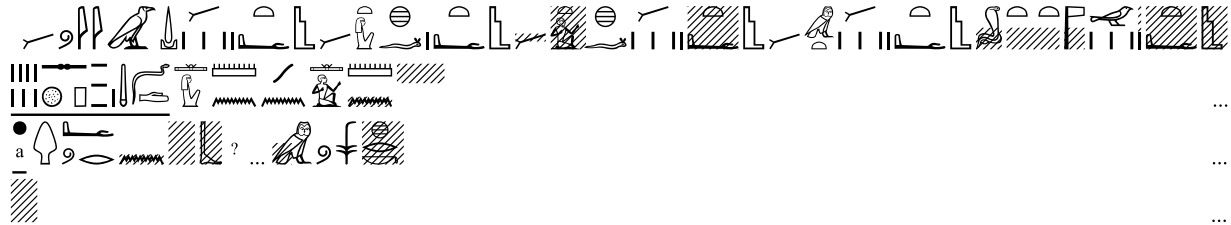
Papyrus Leiden I 345, recto column XXV (scale 1:1).



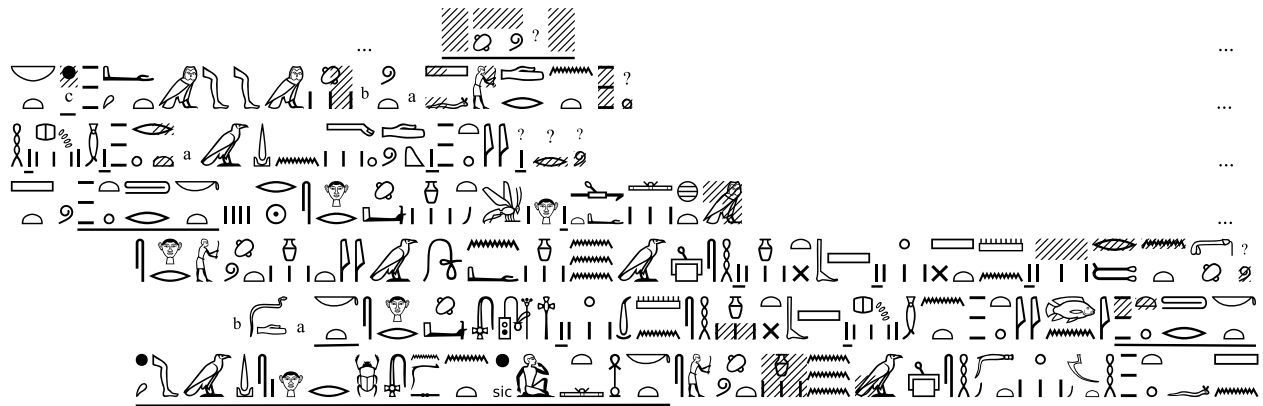
Papyrus Leiden I 345, recto column XXV, transcription.



Papyrus Leiden I 345, recto column XXVI (scale 1:1).



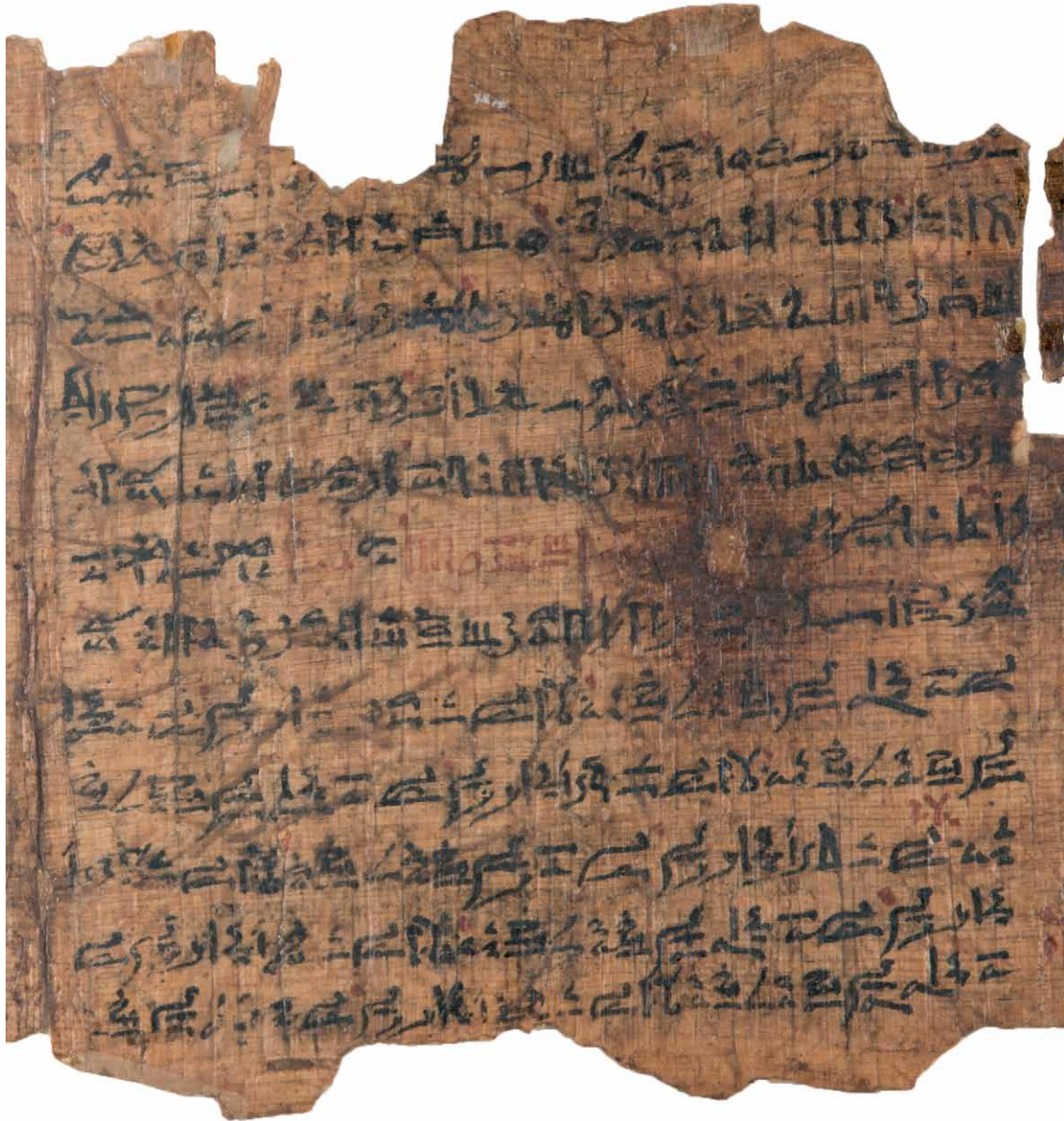
5



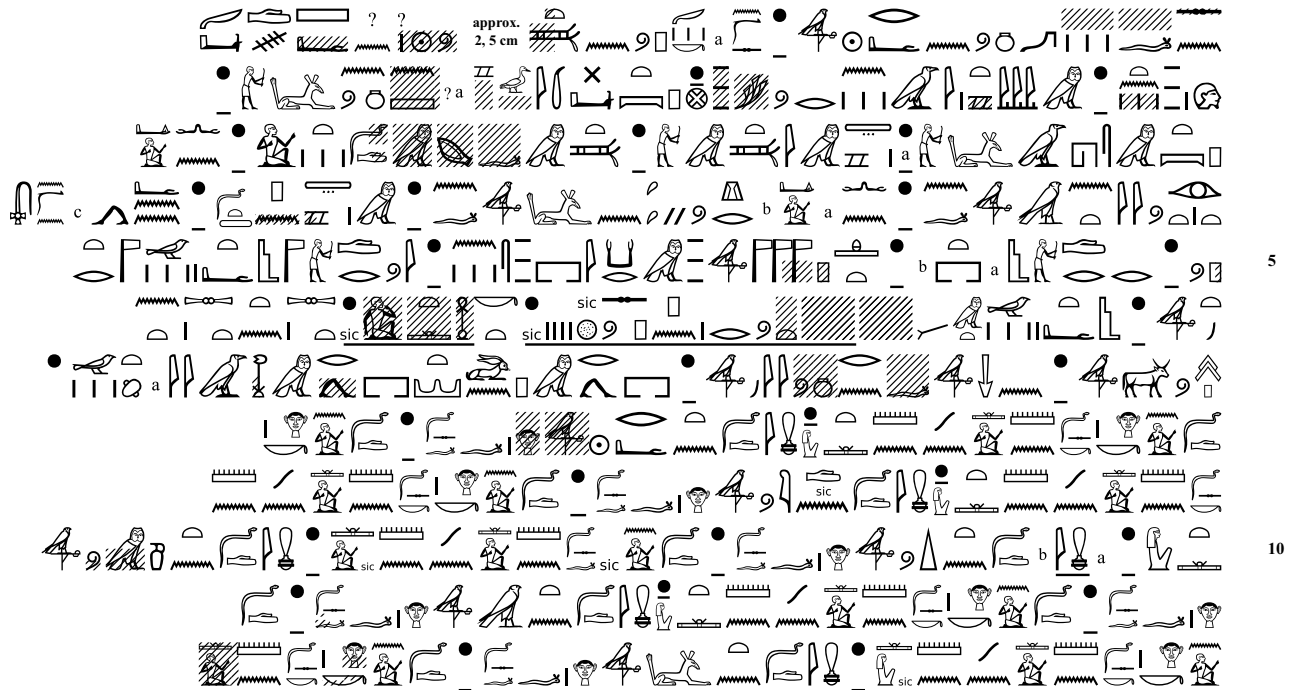
10



R:XXVI3a verse point no longer legible **7a–b** this part of the papyrus does not exist anymore, the beginning and the ending of the previous and the following groups are missing too **7c** verse point almost illegible **11a–b** deleted.



Papyrus Leiden I 345, recto column XXVI, transcription.



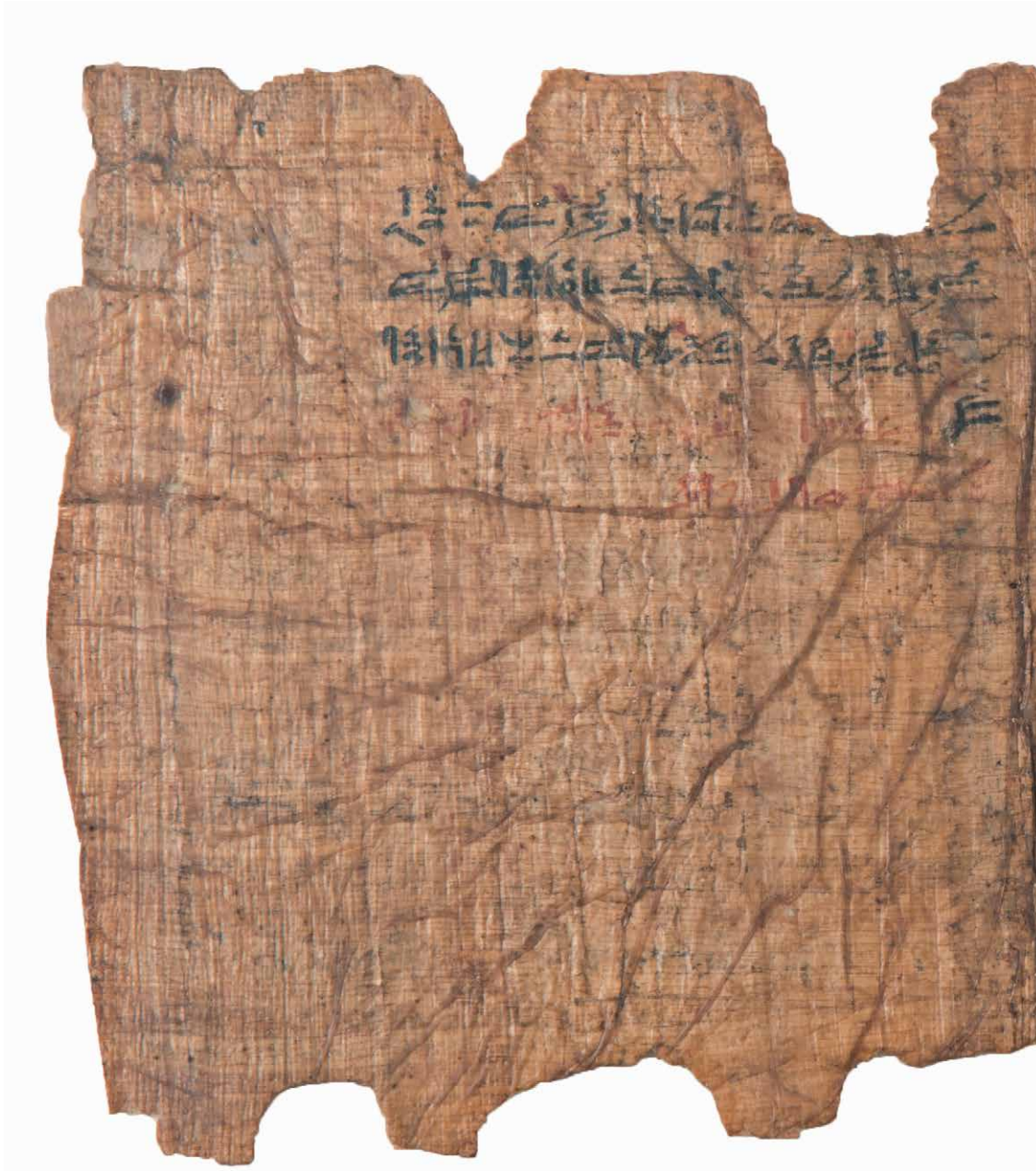
Papyrus Leiden I 345, recto column XXVII (scale 1:1).



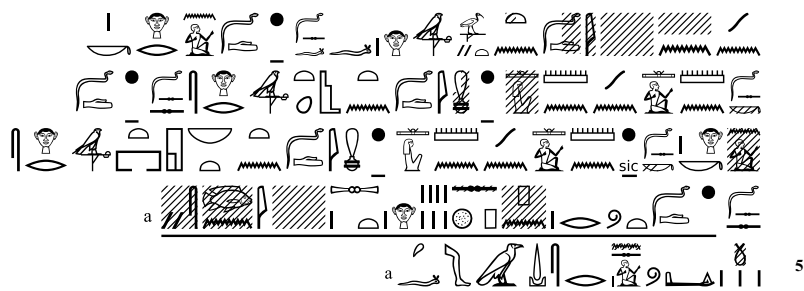
R:XXVIIIa  under the line 2a no verse point 3a no verse point 4a-b later added above the line 4c read 

5a-b read  7a perhaps  10a-b added later above the line.

Papyrus Leiden I 345, recto column XXVII, transcription.



Papyrus Leiden I 345, recto column XXVIII (scale 1:1).

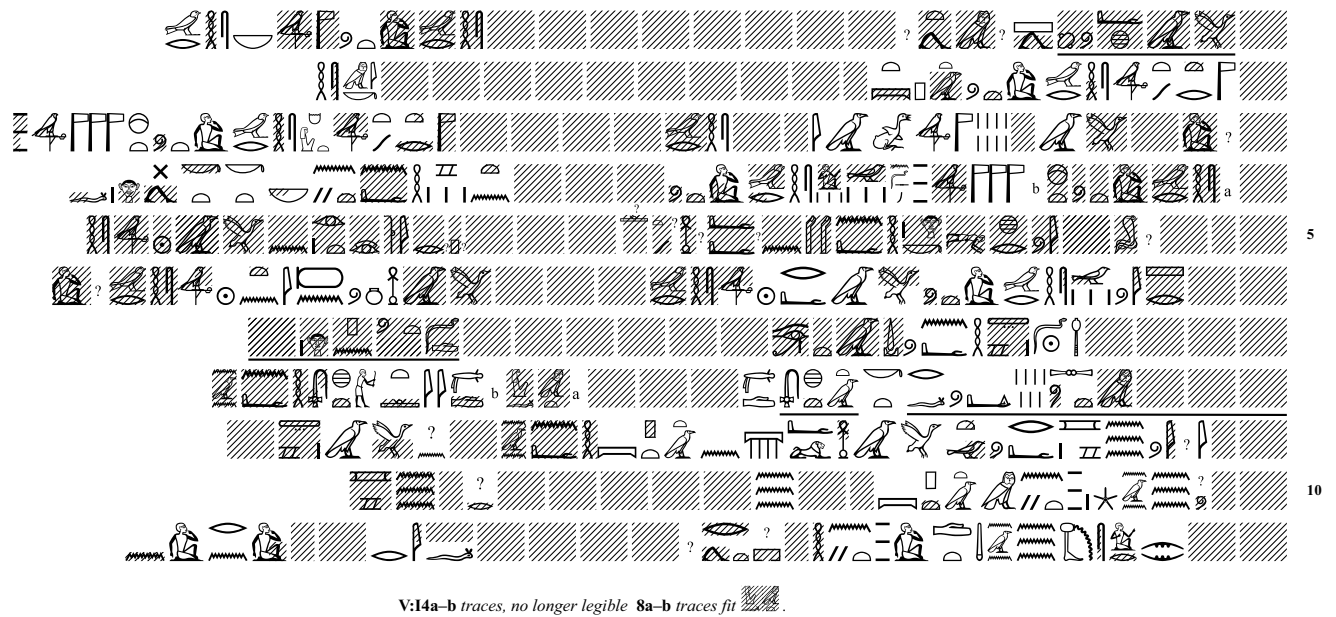


R:XXVIII4a approx. 6 cm from the end of the line to the end of the papyrus **5a** approx. 11 cm from the end of the line to the end of the papyrus; the last part of the papyrus is blank.

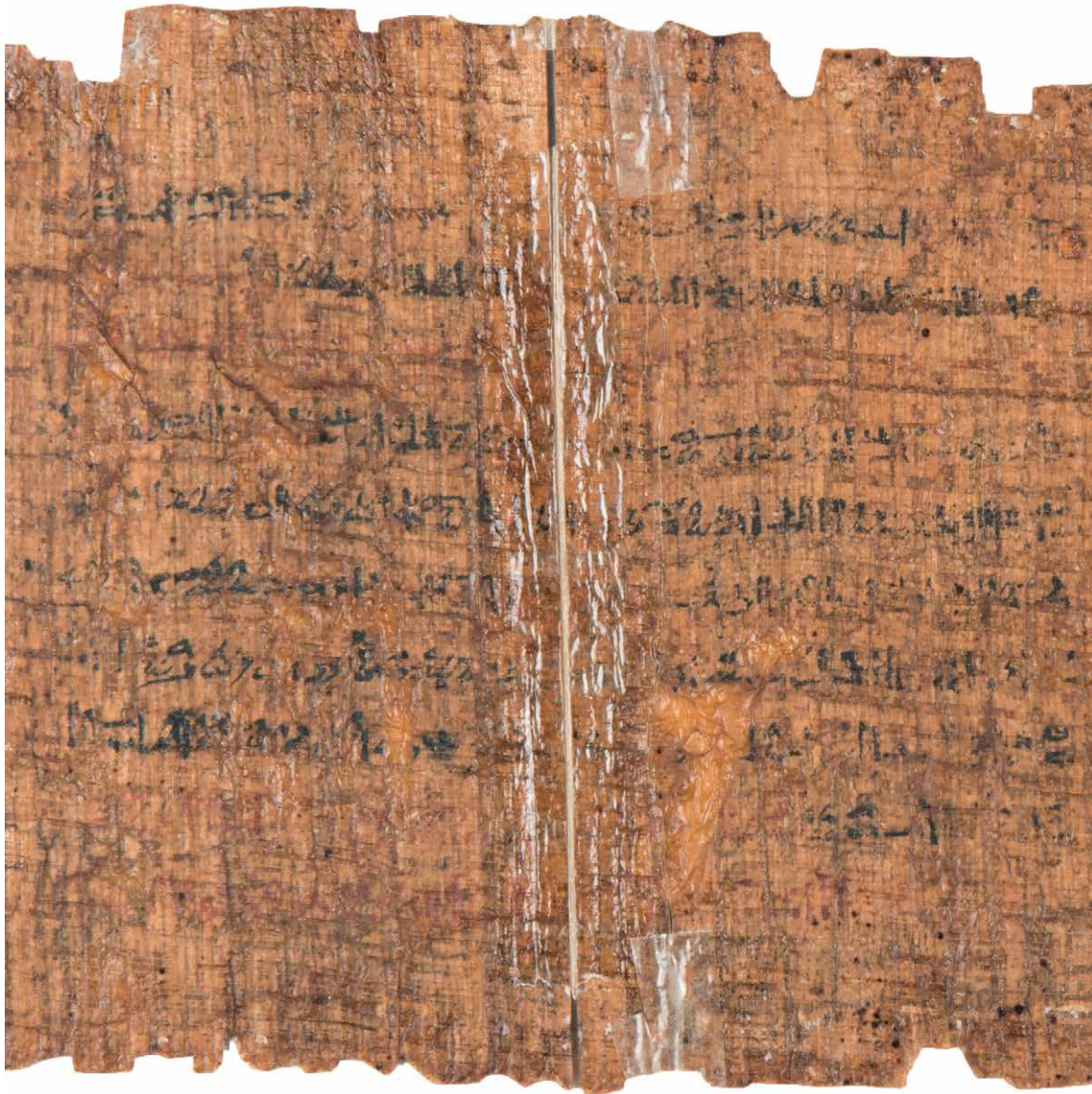
Papyrus Leiden I 345, recto column XXVIII, transcription.



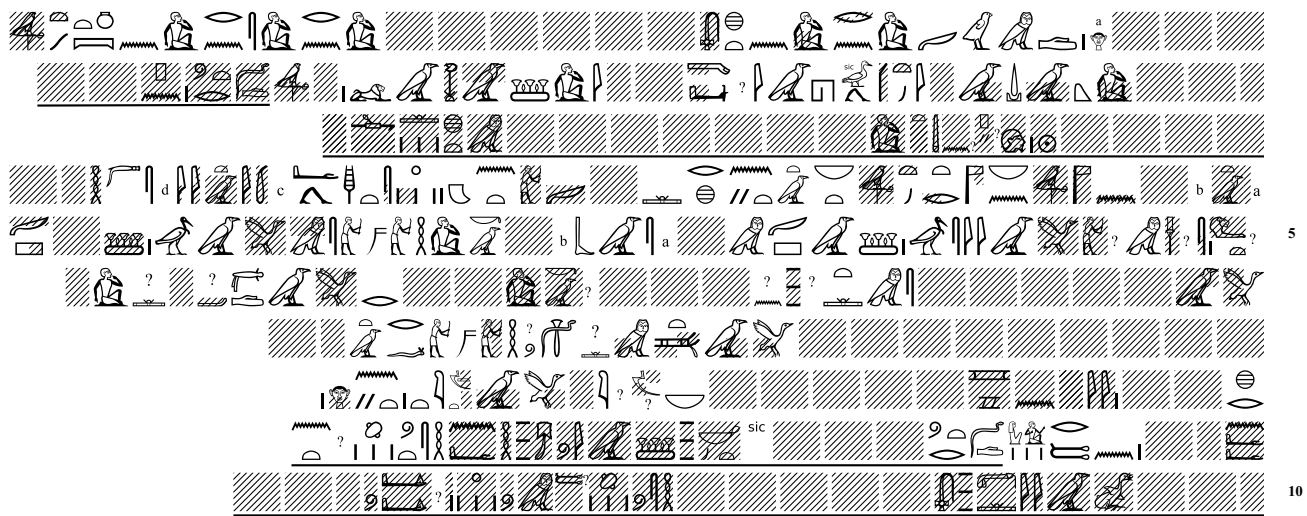
Papyrus Leiden I 343, verso column I (scale 1:1).



Papyrus Leiden I 343, verso column I, transcription.

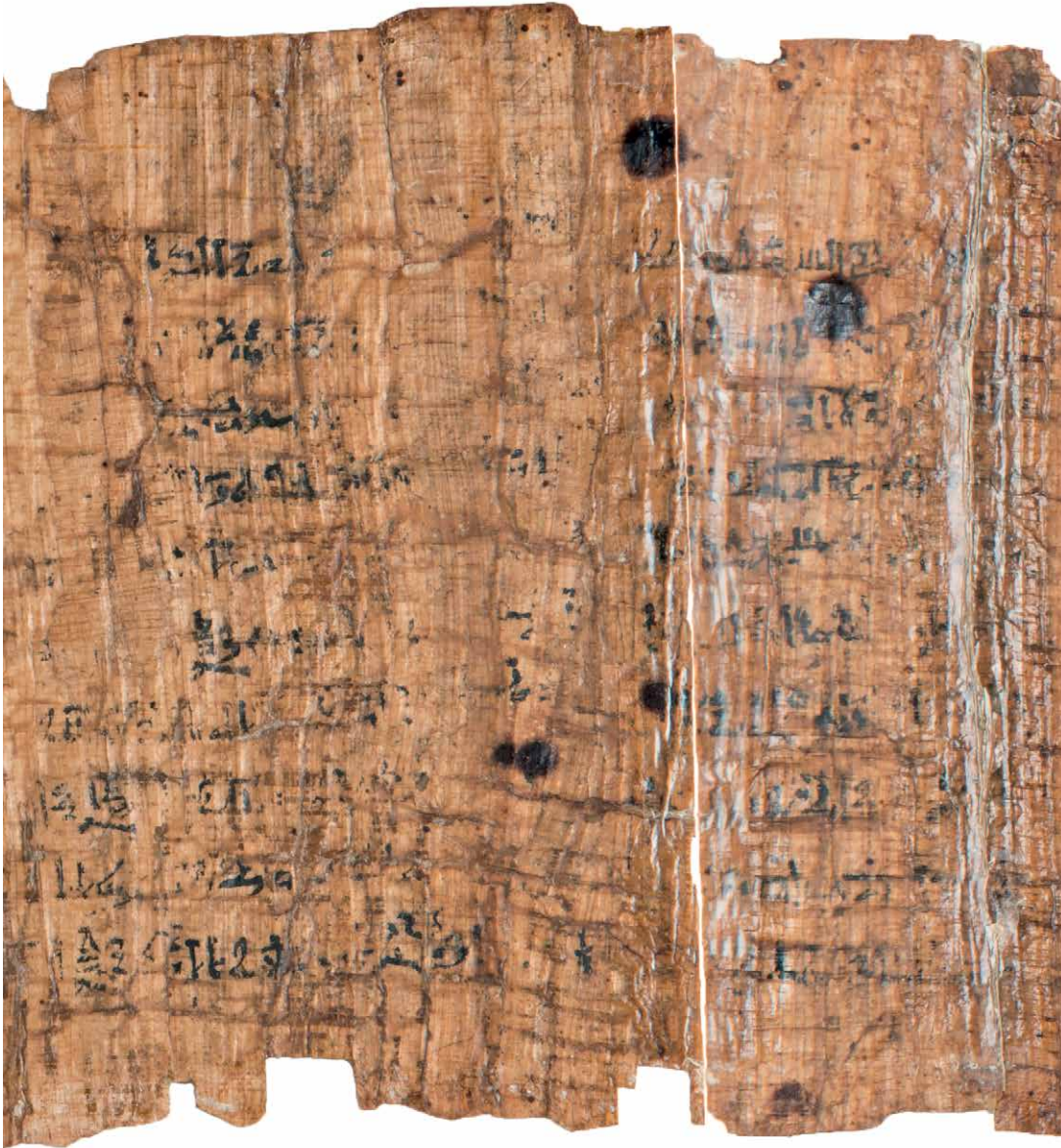


Papyrus Leiden I 343, verso column II (scale 1:1).



V:IIIa traces of ink of the papyrus **4a–b** not visible any more **4c–d** according to Gardiner, a 'mere guess', traces match his suggestion **5a–b** group difficult to read due to sticky tape.

Papyrus Leiden I 343, verso column II, transcription.





Papyrus Leiden I 343, verso column III (scale 1:1).

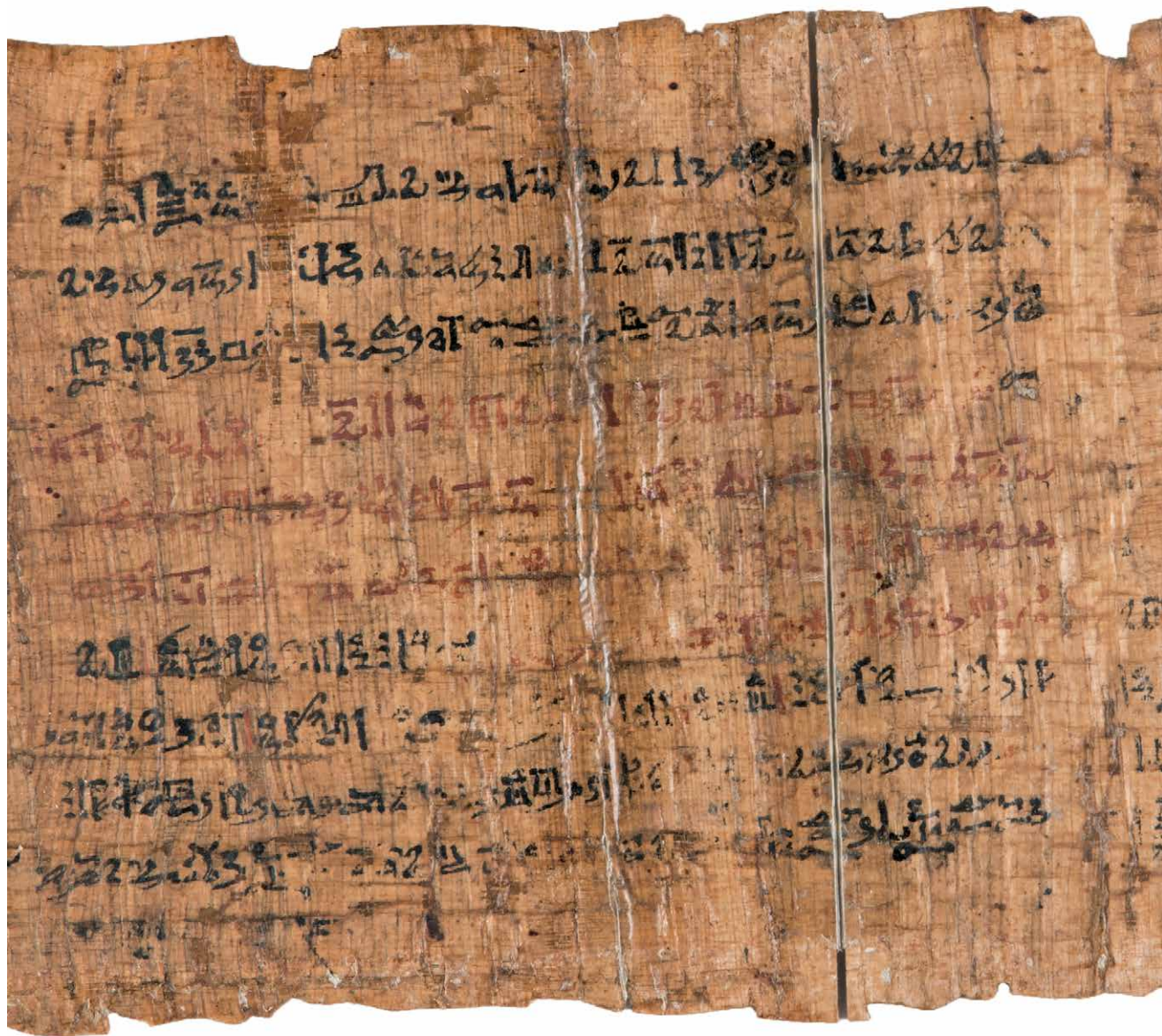


V:III1a–b traces of palimpsest above the line 3a or 3b–c barely legible 5a–b barely legible 6a–b no longer legible

7a no longer legible 7b 11 no longer legible 7c–d no longer legible 8a–b barely visible 9a–b no longer legible

10a  under the line 10b  no longer legible.

Papyrus Leiden I 343, verso column III, transcription.



Papyrus Leiden I 343, verso column IV (scale 1:1).



V:IV1a-b traces 2a or 2b ◯ almost rubbed off 4a ◯ almost rubbed off 6a-b only traces are visible 10a ◯ under the line 10b no longer legible 10c ◯ under the line 10c-d traces of palimpsest under the line.

Papyrus Leiden I 343, verso column IV, transcription.

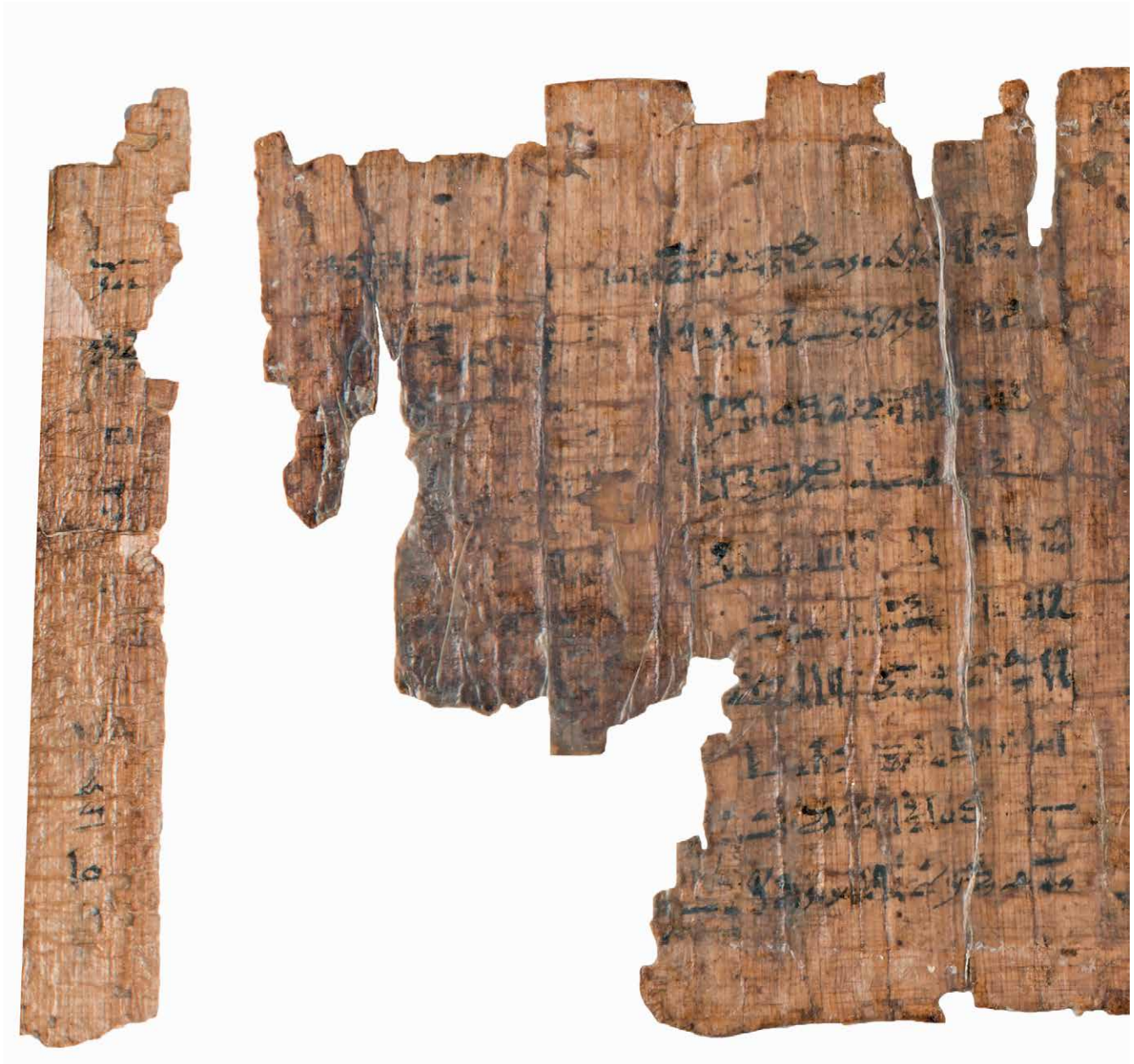


Papyrus Leiden I 343, verso column V (scale 1:1).

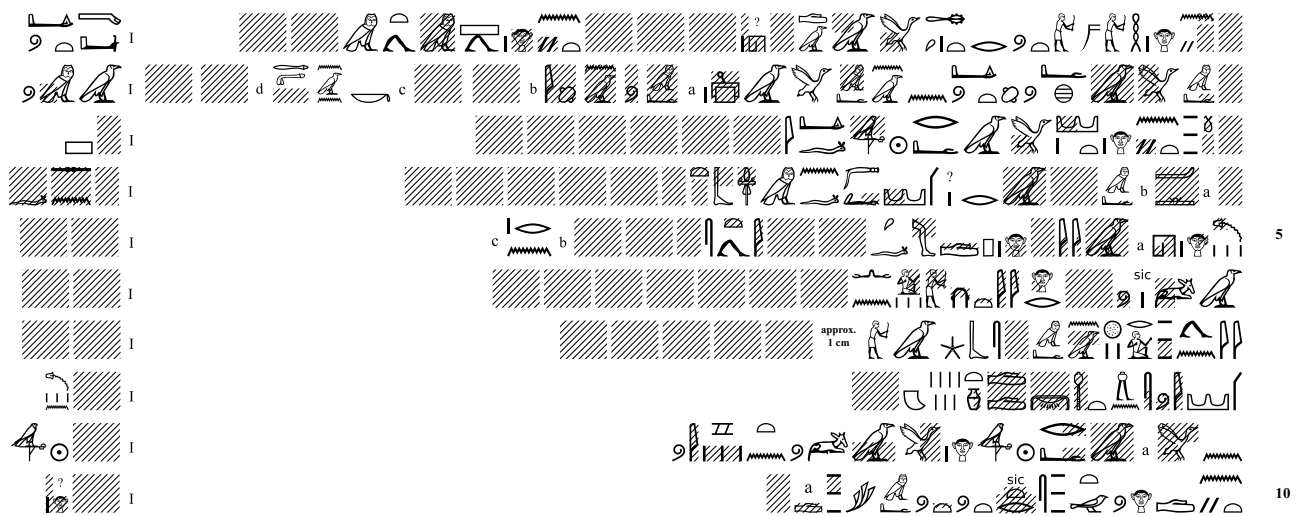


V:V3a-b no longer legible 4a traces of 8a-b traces 10a no longer legible.


Papyrus Leiden I 343, verso column V, transcription.



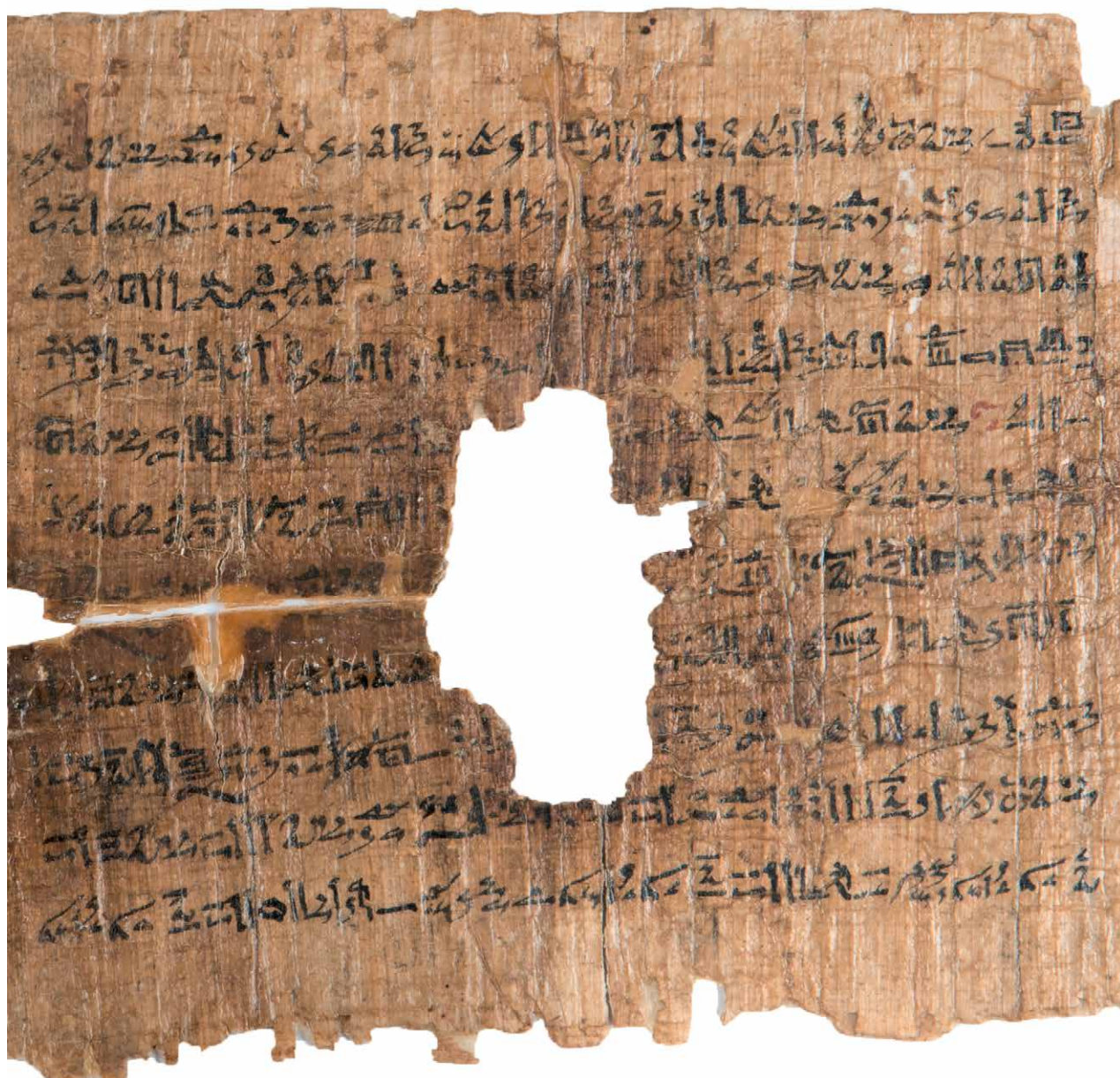
Papyrus Leiden I 343 + 345, verso column VI (scale 1:1).



VI from I onwards papyrus I 345, before that a gap 2a-b traces 2c-d traces 4a-b no longer legible 5a no longer legible



5b-c barely legible 9a no longer legible 10a or .

Papyrus Leiden I 343 + 345, verso column VI, transcription.



Papyrus Leiden I 345, verso column VII (scale 1:1).

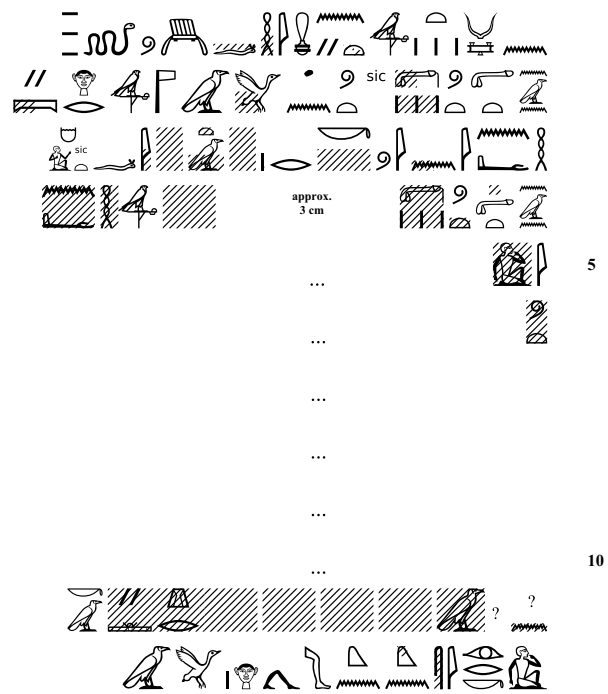


V:VII4a traces above — 5a Gardiner reads  but only palimpsest 6a the upper fibres are missing 7a–b rip in the line
8a half missing 8b broken off at the end 9a upper fibres are broken off 9b  under the line.

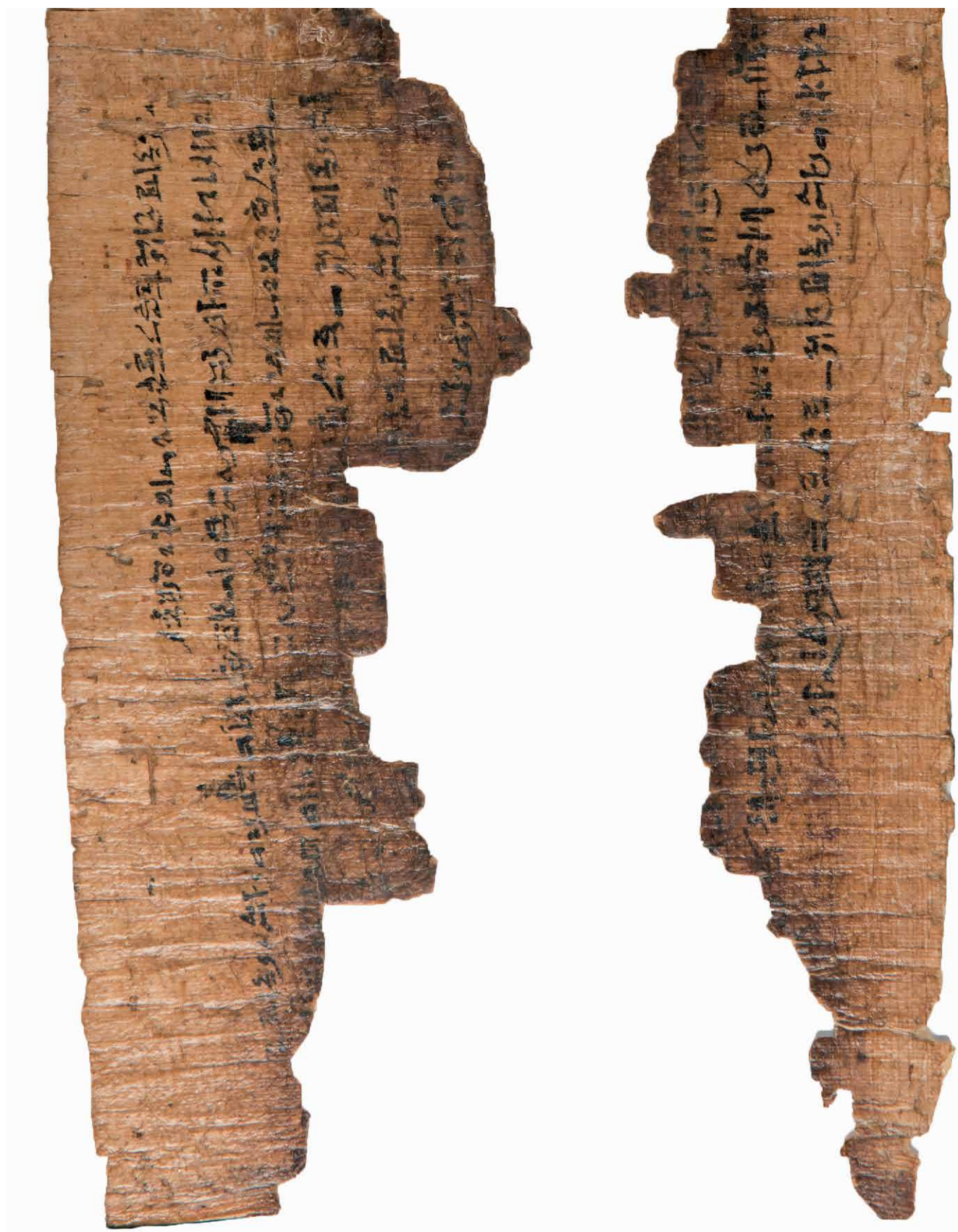
Papyrus Leiden I 345, verso column VII, transcription.



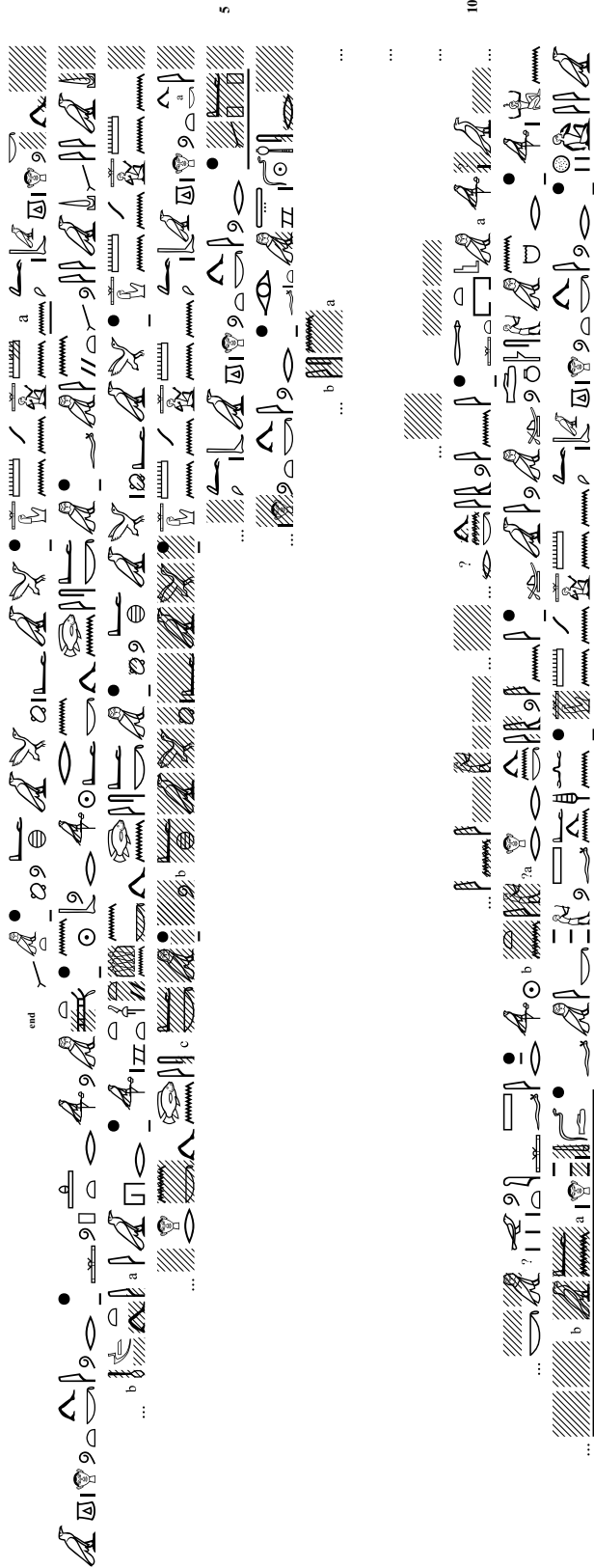
Papyrus Leiden I 345, verso column VIII (scale 1:1).



Papyrus Leiden I 345, verso column VIII, transcription.



Papyrus Leiden I 345, verso column IX (scale 1:1).



V:IX1a added above the line 3a-b line broken below 4a 5 strange 4b-c line broken below 7a-b reading uncertain
10a the curve of 10 goes far under the line 11a-b line broken above 12a-b hardly visible.

Papyrus Leiden I 345, verso column IX, transcription.



Papyrus Leiden I 345, verso column X (scale 1:1).



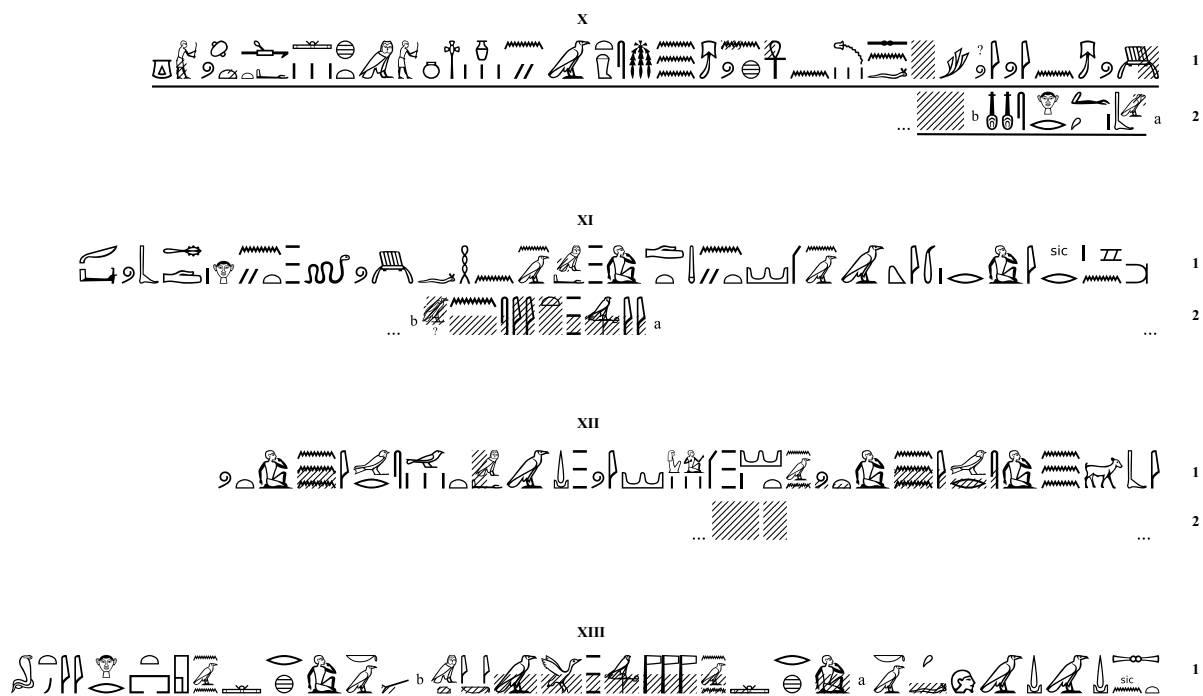
Papyrus Leiden I 345, verso column XI (scale 1:1).



Papyrus Leiden I 345, verso column XII (scale 1:1).



Papyrus Leiden I 345, verso column XIII (scale 1:1).



V:X–XIII upper part of the column V:X2a–b much darkened V:X12a–b lower part of the line is broken off, only traces
partially visible V:XIII1a–b lower part of the line is broken off.

Papyrus Leiden I 345, verso columns X–XIII, transcription.



Papyrus Leiden I 345, verso column XIV (scale 1:1).



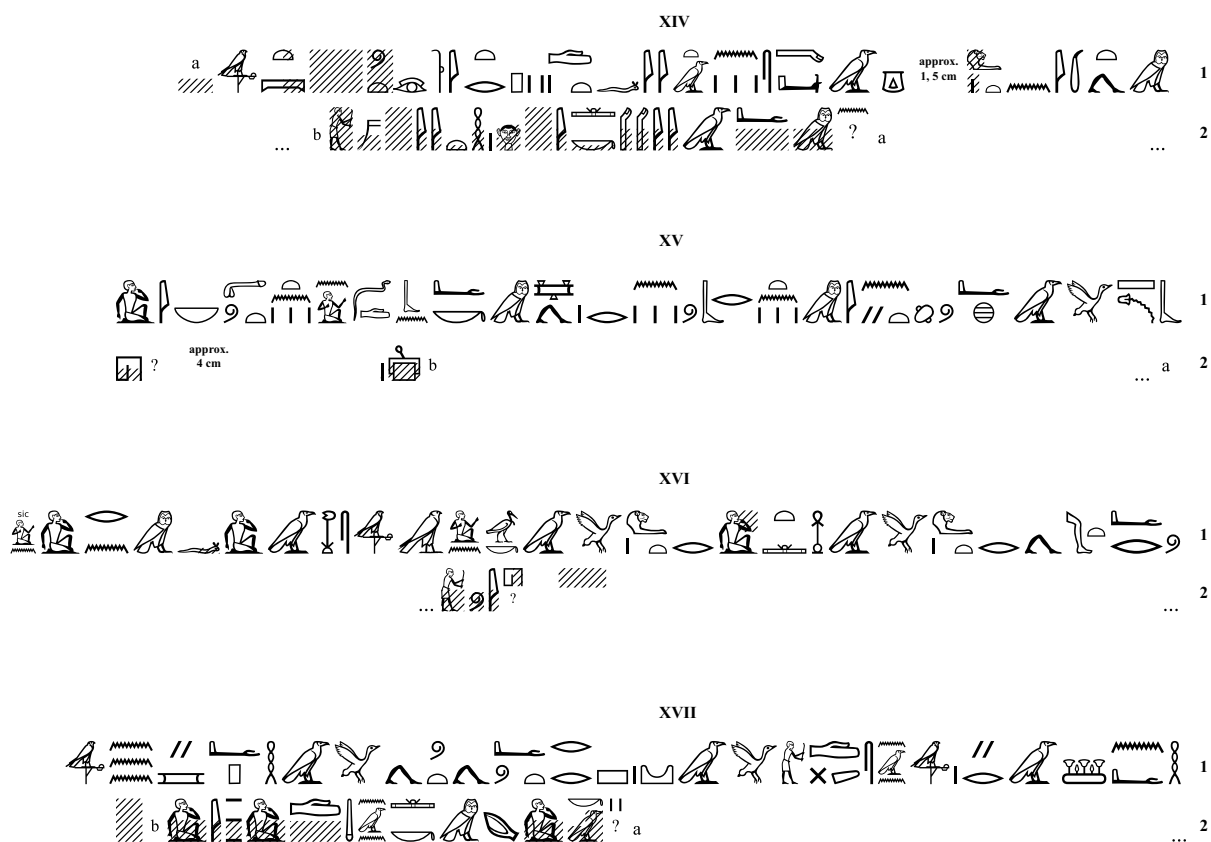
Papyrus Leiden I 345, verso column XV (scale 1:1).



Papyrus Leiden I 345, verso column XVI (scale 1:1).



Papyrus Leiden I 345, verso column XVII (scale 1:1).



V:XIV–XVII upper part of the column V:XIV1a traces 2a–b lower part of the line is broken off V:XV2a–b traces

V:XVII2a–b lower part of the line is partially broken off.

Papyrus Leiden I 345, verso columns XIV–XVII, transcription.



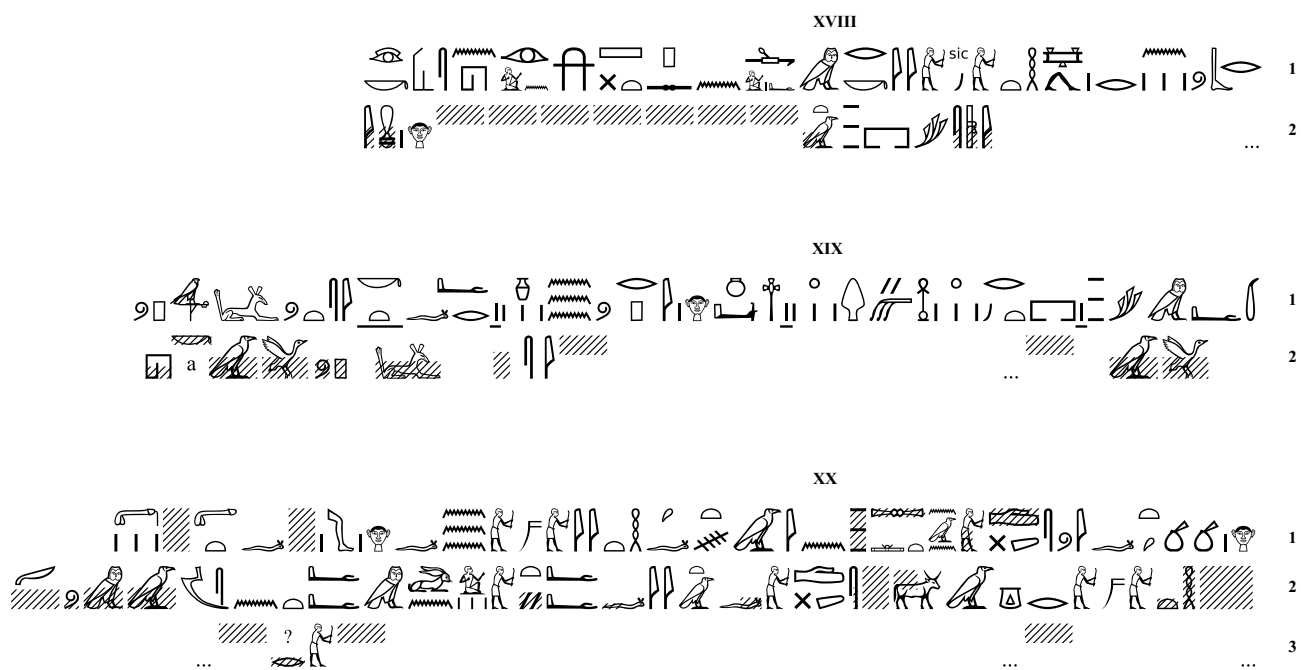
Papyrus Leiden I 345, verso column XVIII (scale 1:1).




Papyrus Leiden I 345, verso column XIX (scale 1:1).



Papyrus Leiden I 345, verso column XX (scale 1:1).



V:XVIII-XX upper part of the column V:XVIII2a or .

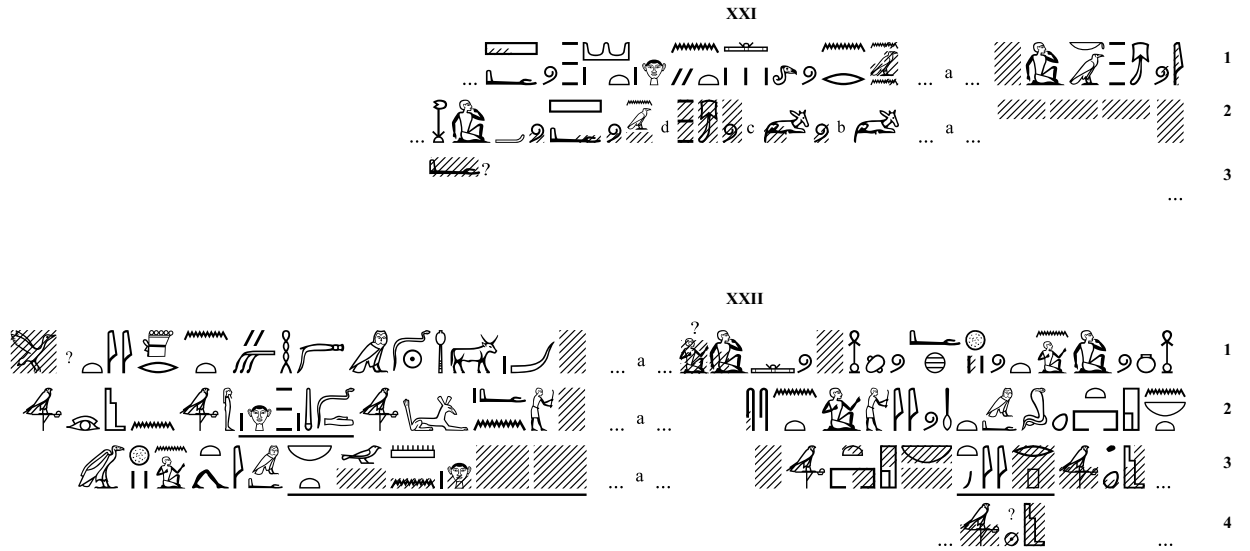
Papyrus Leiden I 345, verso columns XVIII-XX, transcription.



Papyrus Leiden I 345, verso column XXI (scale 1:1).



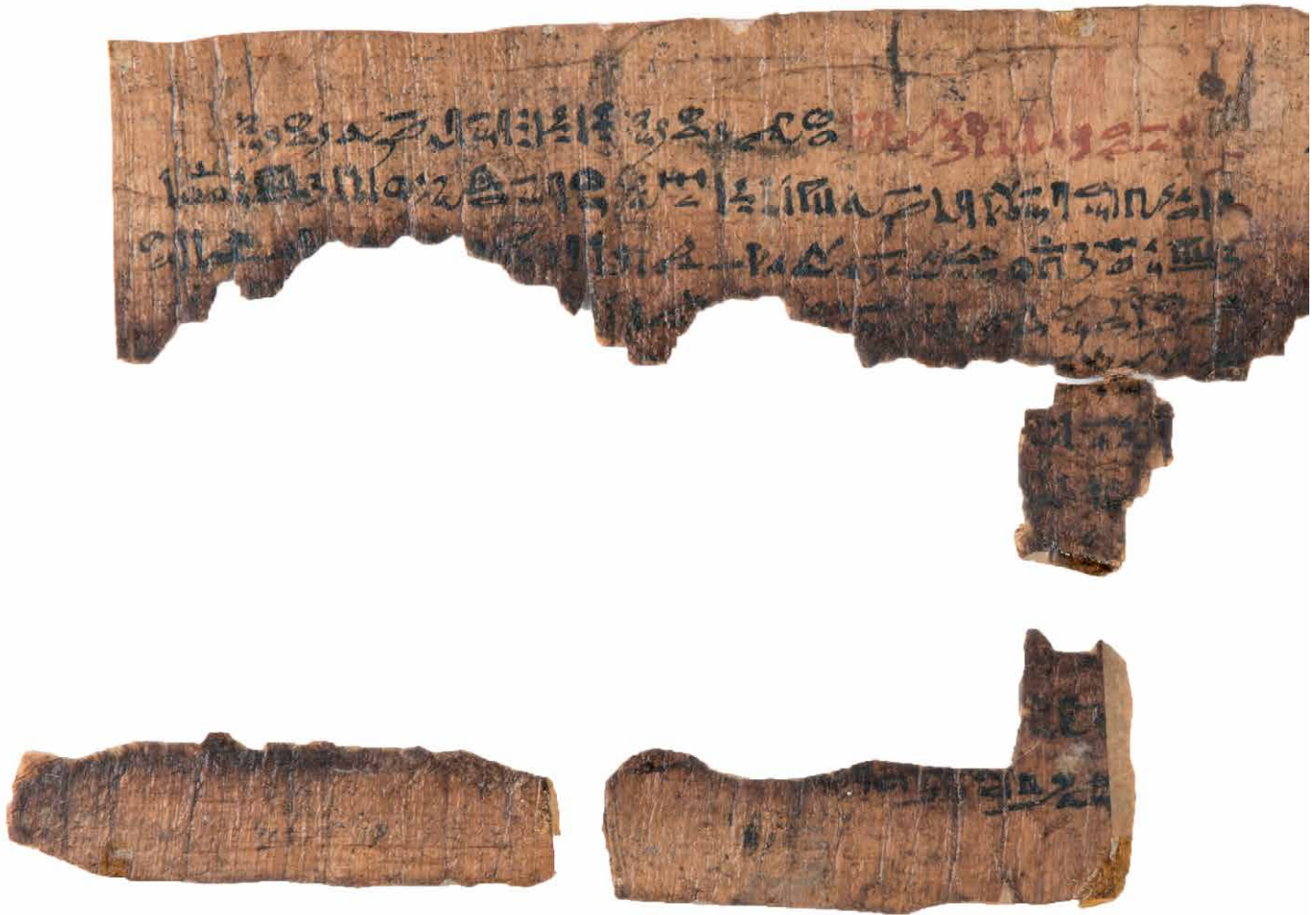
Papyrus Leiden I 345, verso column XXII (scale 1:1).



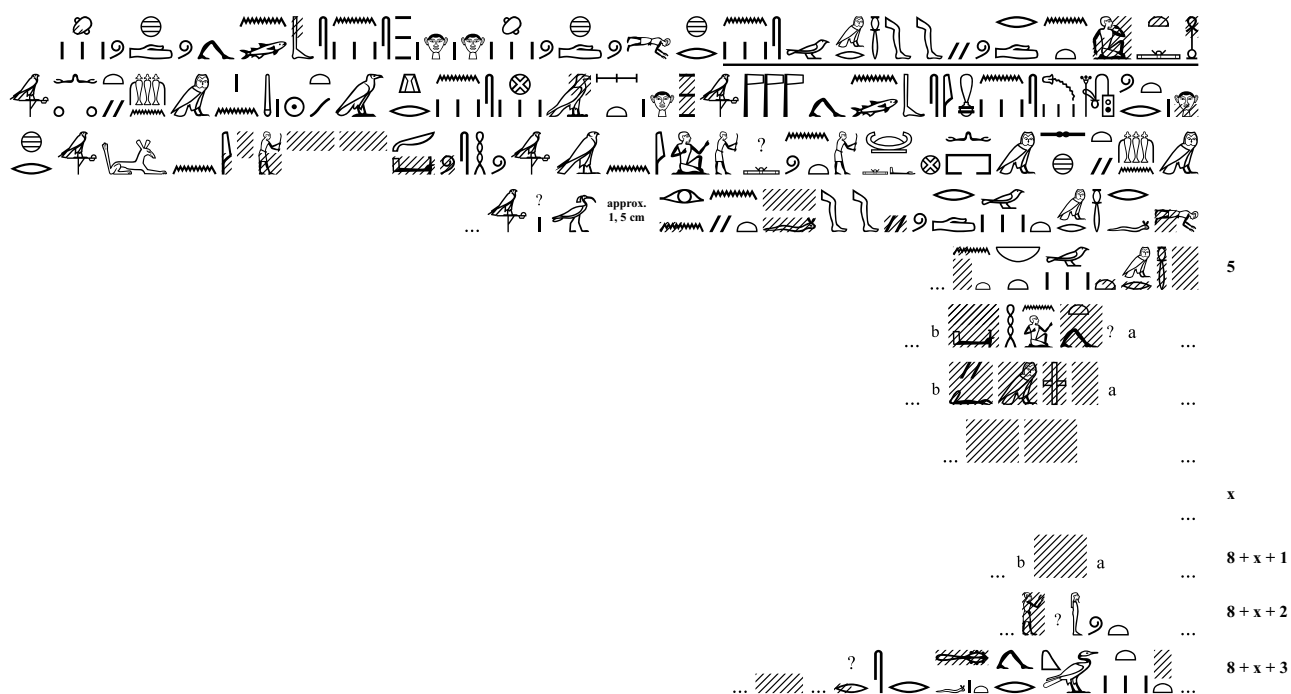
V:XXI upper part of the column V:XXIIa space between the fragments not certain 2a space not certain 2a-b no longer exists

2c-d lower part of the line almost completely broken off V:XXII1a, 2a and 3a the distance between the fragments is uncertain.

Papyrus Leiden I 345, verso columns XXI-XXII, transcription.

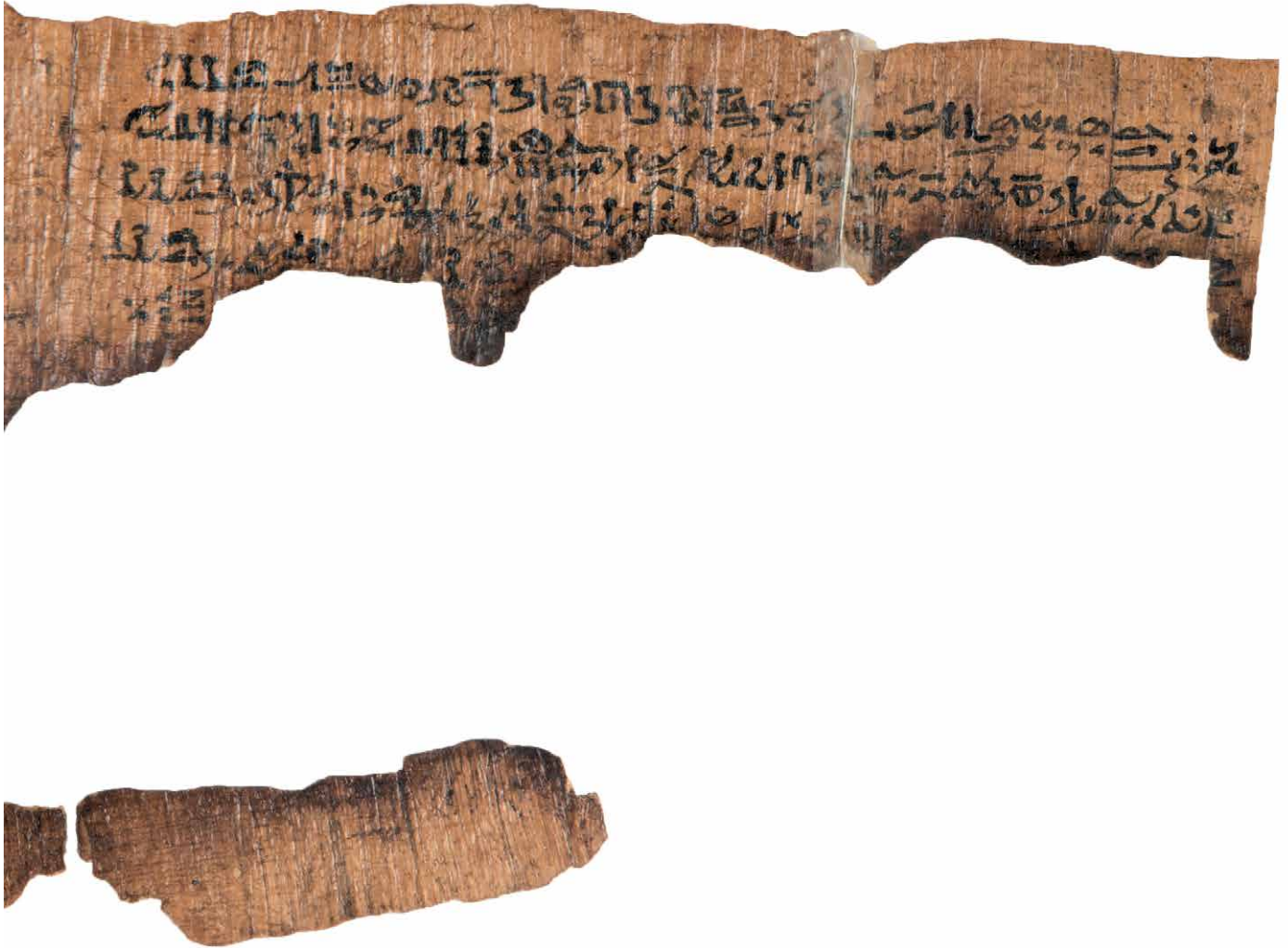


Papyrus Leiden I 345, verso column XXIII (scale 1:1).

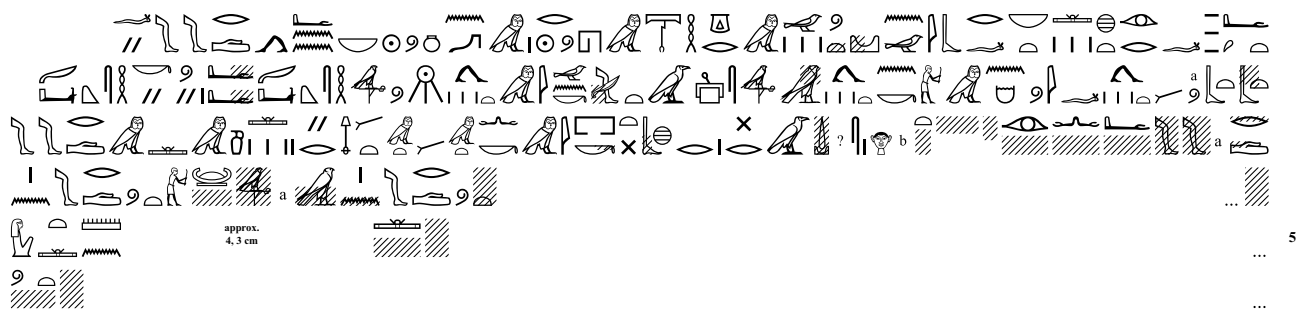


V:XXIII6a-b partially only traces 7a-b partially only traces 8+x+1a-b traces in red.

Papyrus Leiden I 345, verso column XXIII, transcription.

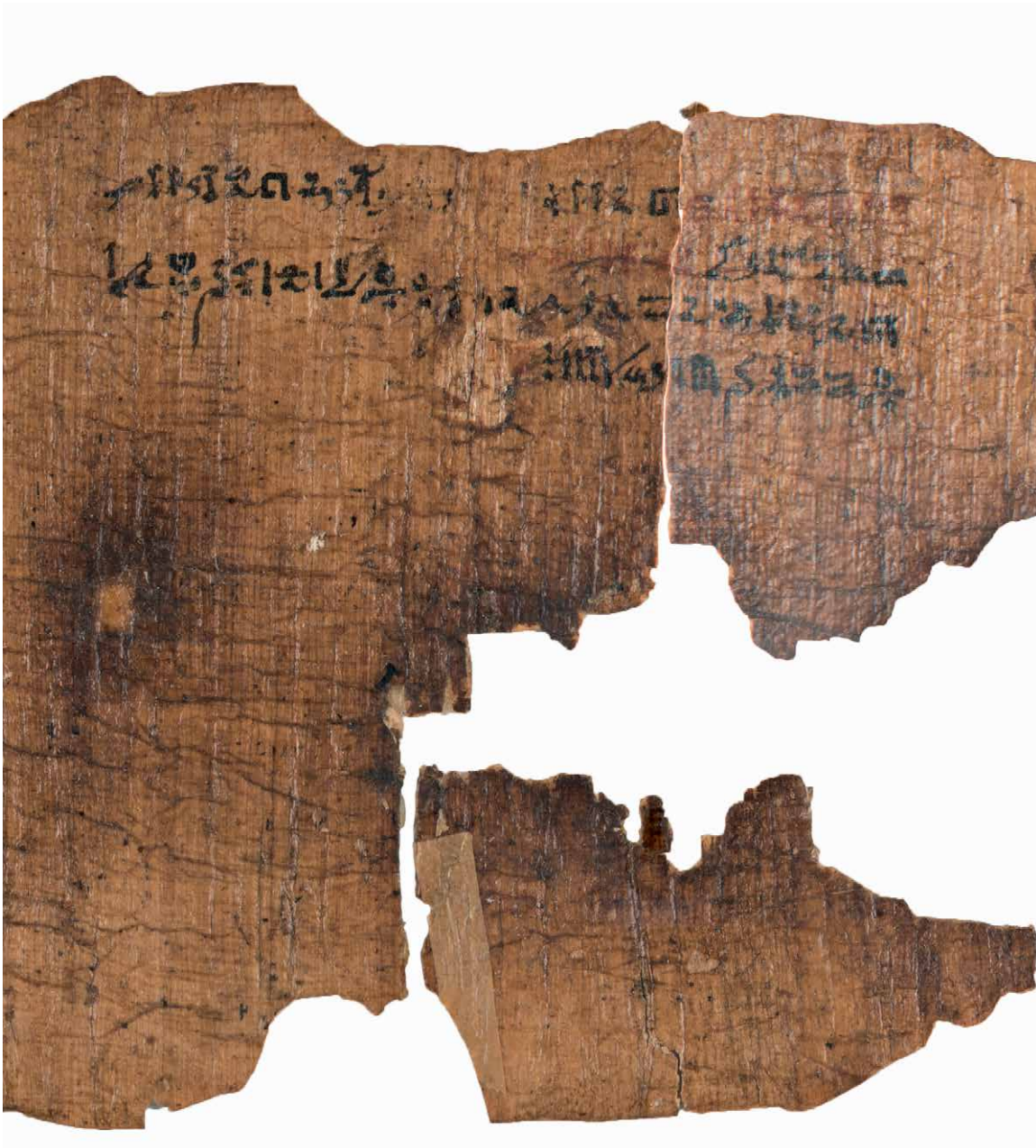


Papyrus Leiden I 345, verso column XXIV (scale 1:1).

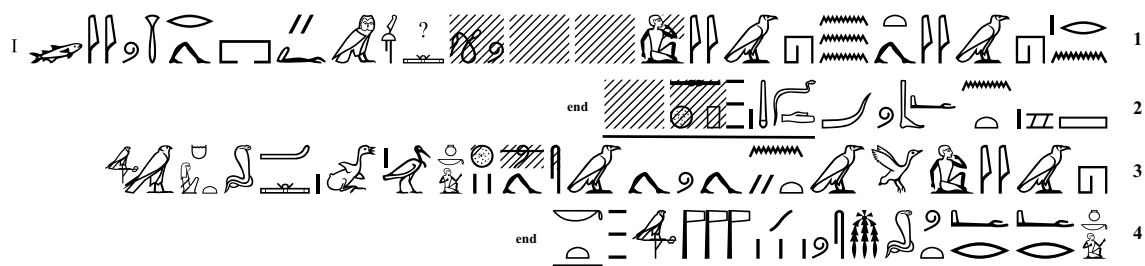


V:XXIV2a 9 above the line 3a–b lower part of the line is broken off 4a 4 is no longer legible.

Papyrus Leiden I 345, verso column XXIV, transcription.



Papyrus Leiden I 345, verso column XXV (scale 1:1).



V:XXV I *From the end of this column to the end of the papyrus approx. 29 cm are blank.*

Papyrus Leiden I 345, verso column XXIV, transcription.

EXORCISM, ILLNESS AND DEMONS IN AN ANCIENT NEAR EASTERN CONTEXT

Papyrus Leiden I 343 + 345 is one of the most extraordinary manuscripts providing a deeper insight into magic and medicine in Ancient Egypt.

The main part of the papyrus deals with the ancient Near Eastern disease demon Sāmānu, who is well known from Sumerian and Akkadian incantations and medical texts. In addition, a broad range of other conjurations and spells against any pain and feet swelling are included. The papyrus also contains two curious spells dealing with 'falling water from the sky'.

Eight out of fourteen incantations against the demon Sāmānu were incorporated twice in this papyrus. The texts are not only presented as parallel text edition but also with photographs of the papyrus. This re-edition of papyrus Leiden I 343 + 345 is a revised transliteration, transcription, translation and up-to-date commentary.

